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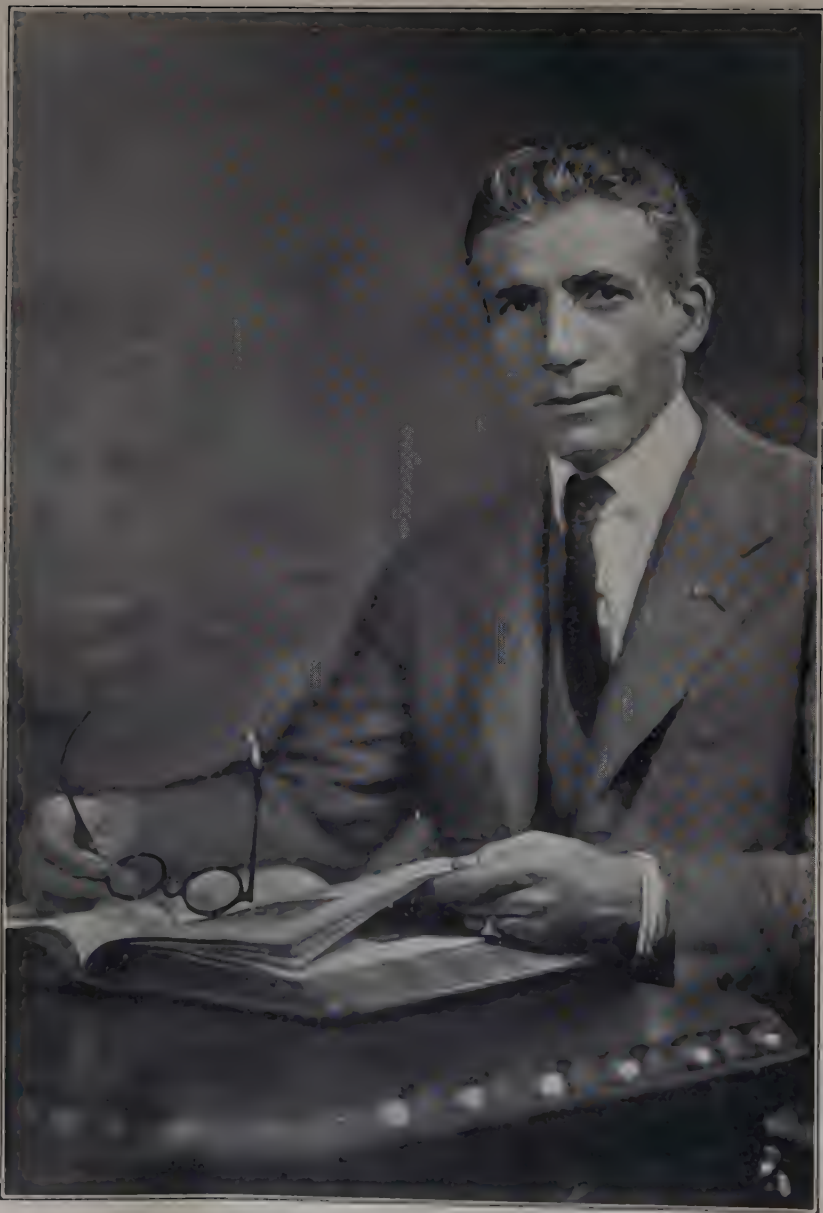
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Persia and the Moslems

This book will be sent to any part of the world.

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St. Louis, Mo., U. S. A.



SAMUEL K. NWEEYA, Ph. D., M. D.

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Persia and the Moslems

An Historical and Descriptive Account of Persia from the Earliest Ages to the Present Times; with a Detailed View of its People, their Manners, Customs, Matrimony and Home Life, Religion, Education and Literature, Textile and Contemporary Arts and Industries, the King, his Court, and Forms of Punishment, Including the Moslems in Arabia, Turkey, India, Egypt and Palestine.

COMPLETED IN ONE VOLUME

DECORATED WITH FRONTISPIECE AND A MAP.

BY

SAMUEL K. NWEIYA, PH.D., M.D.

Author of "Persia, the Land of the Magi."

5467 Maple Avenue, St. Louis, Mo.

URMIA CITY, PERSIA

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SAMUEL K. NWEEYA

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DEDICATED TO

MY FRIENDS IN AMERICA AND ALL WHO DEVOTE
THEIR TALENTS AND TIME TO THE
UPLIFTING OF THEIR FELLOW-MEN:

To fail and fall is the fate of all men;
To rise and succeed is their common victory;
To claim exemption from the common lot of humanity, a proof
of pride and vanity;
To extend mercy and help, the evidence of a great soul;
Therefore let such as read and errors detect
Either ignore, conceal or correct,
Rather than reveal to revile:
For he is wise who is lenient
And from his brother's failings averts his eyes:
Being loath to hurt and harm
Meeting bane with balm.

Wa's Salam.
(That is all)

"The sword of Mohammed and the Koran are the most stubborn enemies of Civilization, Liberty and Truth which the world has yet known"—

"And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John 5:5.

INTRODUCTION.

DEAR READERS: In presenting to you this volume on his native land, the author wishes to say that in undertaking to describe so extensive and celebrated a region as the Persian Empire, he is by no means insensible to the difficulty of the task on which he enters. The subject is wide and intricate, while the sources of information are frequently imperfect, or obscure; but it has been his study by adopting a distinct arrangement, and by consulting the best authorities, to present his readers with a correct and complete picture of that interesting portion of Western Asia.

Being a native and personally acquainted with many parts of the country, he has availed himself of the observations of the greater number of modern travelers, both to correct his own opinions and to supply additional facts, in describing: Persia—Its history. Political character of the Persian Empire. The King, his Court and his Palace. Civil and Criminal Law. Its people, home life, customs, and matrimony; the Mohammedan religion, its Bible and its priesthood; a discourse on the Arabs and their prophet; also Kurds, Babis and their Bible (Babism is a new religion uprisen from Mohammedanism); a full descrip-

tion of the Magi, or Parsee, religion and the Wise Men of the East. Literature of Persia. Mystical interpretations of Koran and metaphysical conception of God according to Sufis Philosophy; Textile and Contemporary Arts and Industries; a description of the Nestorians and the medical mission in the East, including the Moslems in Arabia, Turkey, India, Egypt and Palestine.

Should it entertain you and your children, should it arouse in you a deeper interest in humanity and should it prompt an earnest prayer on our behalf to the ever-present God and Father, whom we all try to love and to serve, then its object is accomplished.

SAMUEL K. NWEIYA, PH.D., M.D.,

5467 Maple Avenue,
St. Louis, Mo., U. S. A.
January, 1924.

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CHAPTER I.

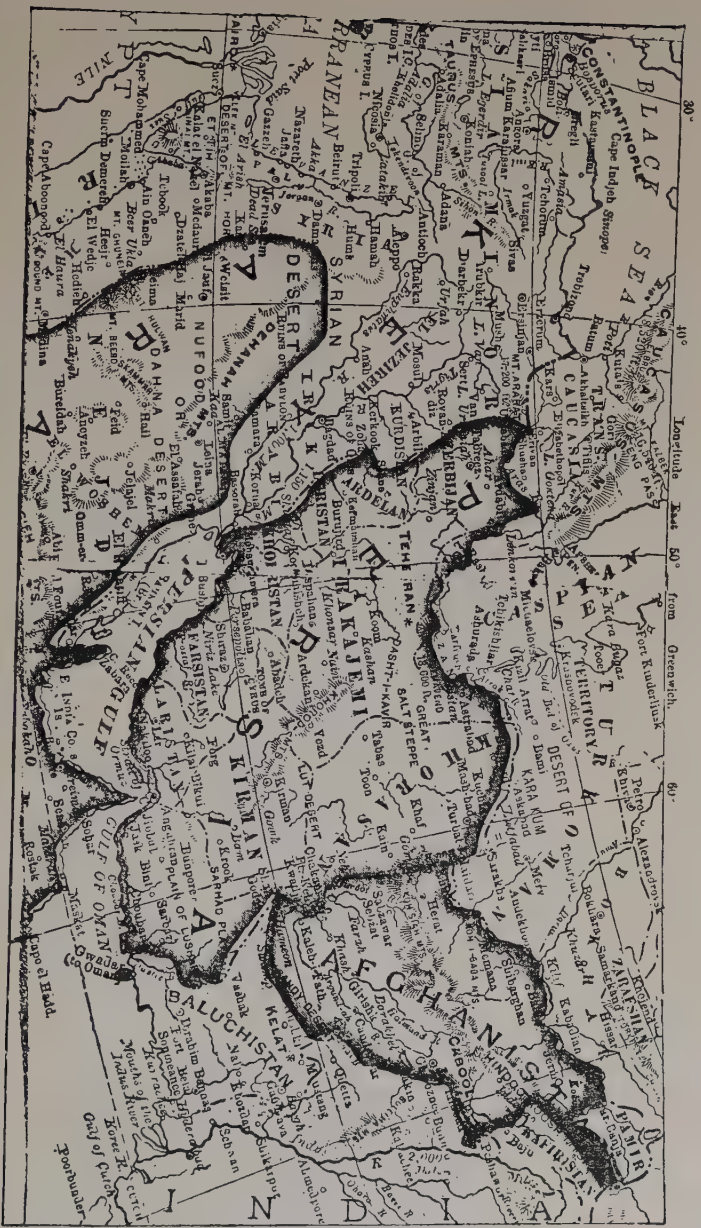
PERSIA, POLITICAL DIVISIONS, PHYSICAL GEOGRAPHY, CLIMATE, RIVERS AND LAKES, SETTLERS, INHABITANTS, CITIES, GOVERNMENT, TRADE AND HISTORY, THE SHAH AND HIS COURT, THE CIVIL AND CRIMINAL LAW, EXECUTION, THE PALACE.

PERSIA, commonly called by natives Iran, is a kingdom of West Asia, between latitude $25^{\circ} 40'$ to $39^{\circ} 50' N.$, and longitude $44^{\circ} 20'$ and $61^{\circ} 35' E.$

Of all the mighty empires which have flourished in the East, that of Persia is undoubtedly one of the most remarkable and the most celebrated. Enduring through a succession of vicissitudes almost unparalleled for more than two thousand five hundred years—by turns the prey of foreign enemies and the sport of internal revolution, yet ever subjected to despotic rule—alternately elevated to the summit of glory and prosperity, and plunged into misery and degradation,—she has, from the earliest period of her existence, either been the throne of the lords of Western Asia or the arena on which monarchs have disputed for the sceptre of the East. Poor and comparatively limited in extent, the more warlike of her sovereigns enriched themselves and enlarged their dominions by the most brilliant conquests; while under timid and pacific princes not only did her acquisitions crumble away, but her own provinces were frequently subdued by bolder and more rapacious neighbors. Thus her boundaries were continually fluctuating with the charters of her monarchs. But it is not so much our object to write the history of the great Persian empire, as to give an outline of the annals of the country properly so called, and to place before the reader a description

of its most remarkable features. As its natural limits this kingdom has on its north Russia and the Caspian Sea; on the east Afghanistan and Beloochistan; on the south the Arabian sea and the Persian Gulf, and on the west the Turkish Empire and Mount Ararat. Its territory, extending nine hundred miles east to west and seven hundred from north to south, embraces an area of about six hundred and thirty-eight thousand square miles. It is divided into thirteen provinces, viz., Ghilan, Mazanderan, Astrabad, Ardelan, Kauzistan, Fars, Laristan, Kerman, Irak, Azirbijan, Mekran, Seistan, Kharasan.

Persia may thus be described as consisting of an extensive central plateau, occupying at least three-fourths of the whole surface; a series of mountain chains encircling the plateau on all sides except the east, and an outer border, of more or less width, consisting for the most part of gentle slopes, low valleys and level plains. The eastern part of the plateau forms the great deserts of Khorasan and Kerman, and is one of the most desolate regions of the globe. Towards the west the plateau improves in appearance. Saline incrustations are there of less frequent occurrence; the quality of the soil improves, and the surface, being both diversified and more broken by lofty heights, obtains more moisture, and can be successfully cultivated. This, indeed, holds true generally in regard to the interior edges of the plateau, where the mountain ranges begin to rise, tracts of considerable fertility extending along their bases and to some distance up their slopes; but it is only on the outer edges of these slopes, and downwards towards the plains, that a rich, varied and magnificent vegetation is found. This, however, does not apply to the southern mountains; which, approaching close to the Persian Gulf,



Persia, Afghanistan, Baluchistan and Turkey in Asia
Four Hundred Miles to an Inch

leave only a narrow tract, with a southern exposure, and so extremely hot as not only to wither up the plants but to be scarcely fit for human habitation, and applies only in part to the plains of the west, where moisture is often in excess and forms extensive swamps, from which pestilential vapors arise, but holds particularly true of the valleys and plains which have a northern exposure and slope towards the Caspian.

Mountains.—The principal mountains are the Elburz, in the north; the Kohrud; the Shrimran, near Teheran; and the mountains of Kurdistan, Fars (or Faristan), Laristan and Ararat, the highest peak of which is Mount Ararat. The central plateau has a general elevation of 2,000 to 3,000 feet, and is constantly crossed by ranges of mountains.

The plains of Persia are very fertile and well watered. They produce different kinds of grains, such as wheat, rice, barley, millet and maize. In Southern Persia sugar corn is grown. Cotton, silk, tobacco and opium are extensively grown. Ten million pounds of cotton, eight million pounds of wool and one million two thousand dollars' worth of opium are yearly exported. Of the fruits, there are such as grapes, apricots, pears, peaches, almonds, apples, pomegranates, oranges, lemons, mulberry, melons, eda or Singion date, fig, cherry and plum, nuts and all kinds of garden vegetables, and a great variety of herbs. Flowers, both cultivated and wild, flourish in beauty and great variety. Animals of the temperate zone, domestic and wild, are also found here. Trout are abundant in the mountain streams, salmon and other fish in the Caspian Sea. As birds of prey may be enumerated eagles, vultures, hawks, and falcons of several sorts, with kites and crows in abundance; and Mr. Pottinger mentions that he observed magpies at Kelat of Beloochistan. Among winged game

are bustards, termed by the Persians ahoobarras, together with a smaller species of the same bird, red-legged and common gray partridges, with a smaller sort rather resembling the quail. The *towee* or desert-partridge, also called bogra kara from its black breast, abounds in all the plains. Pheasants, called karagoul, are numerous in Mazunderan and Astrabad. Storks, herons, wild ducks, plovers, and lapwings, snipes, and divers, occur in spots suited to their respective habits. Pelicans are seen in the wilderness; cormorants, curlews, and other sea-fowl frequent the shores of the gulf, and, with sea-eagles and other species, are most abundant on the banks of the Caspian Sea. The forests which fringe that sheet of brackish water are vocal with a variety of those singing-birds common to Europe; among which it would be unpardonable to omit the blackbird, the thrush, and the nightingale, which delight the ear with their evening song from the thickets of roses that embellish every garden.

The mineral resources of Persia consist of iron, lead, copper, mercury, arsenic, sulphur, asbestos, mica, coal and manganese. Gold dust is also found in the Jugarai River, and near Rushire in the Naphtha Springs. The pearl fisheries in the Persian Gulf and the turquoise mines in Korassan are the richest in the world.

The animals are oxen, buffaloes, camels, mules, horses, donkeys, sheep, goats, lions, tigers, leopards, wolves, panthers, jackals, boars, foxes, cats and parish dogs. The buffalo is used to draw loads, to plow and to give milk twice a day. Sheep are milked and cheese is made from the milk. There is no hog in Persia. Nothing is more abominable to the Mohammedans than a hog. They hate a hog as they do the evil one.

There is no people, perhaps, who is better entitled to the appellation of "a nation of horsemen" than the Persians; and in no country, not even in England, where so much science and expense are lavished upon the stable, is greater attention paid to the management of their horses. There are various breeds in Persia; but the most esteemed are those of the Turkoman tribes, when duly mingled with Arab blood.

The price of the finer horses in Persia varies, of course, according to size or beauty, but principally according to breed. It may be held to range from \$250 to \$1,500 and even \$2,000; though none of high blood can be procured for less than \$500. The common horses of the country, among which some prove excellent, may be purchased at from \$75 to \$200.

The Persians do not deform their horses by cutting their tails; but, by knotting them up in a peculiar manner, they shorten them, so that they do not incommode their riders. The harness is simple and generally plain; the saddle, which by a European would be held as neither comfortable nor convenient, rises high above the horse's back, and is generally adorned with a demi-peak mounted in gold or silver; the stirrup-iron on which the foot rests is sharp, and answers the purpose of a spur; and the bridle is but a single rein attached to a powerful bit. Ornaments are often suspended under the throat and above the forehead; while silver chains are sometimes twisted around the animal's neck. The led horses, or yedecks, which always form a principal part of a great man's retinue, have their saddles covered with very gay cloths, one of which is generally spread on the ground to sit upon.

The climate is made up of various varieties. In the north, about the Caspian Sea, it is quite cold, and in the south, around the Persian Gulf, it is very hot. "My father's kingdom," says the younger Cyrus to

Xenophon, "is so large that people perish with cold at one extremity while they are suffocated with heat at the other,"—a description the truth of which can be well appreciated by those who, having gasped for a season on the burning sands of the Dushtistan, have in one short month been pinched by the numbing cold of the northern provinces. The extremes of heat and cold are most sensibly felt on the central plateau, where the winter is as rigorous as the summer is hot. The dryness of the atmosphere, however, makes the air generally pure and the sky cloudless. The shores of the Persian Gulf are scorched up in summer by a burning heat, and become so unhealthy that all the inhabitants who have the means abandon them, and retire to the adjacent mountains. On the south side of the northern mountain ranges snow falls early in November. In such situations, as at Teheran, ice is seen up to the middle of March; cold winds from the north prevail in April, and even during summer great and sudden changes of temperature are not uncommon. On the north side of the mountains, in the plains of Ghilan and Mazanderan, the climate is like that of a tropical region, in which a dry and a rainy season regularly alternate, and vegetation has a luxuriance not often met with in much lower latitudes. At the center plateau it is very good, and is pronounced to be remarkable above that of all other countries for its purity and dryness. It comes with healthful regularity.

Rivers are very few and small, and not navigable. The chief are the Krun, flowing to the Euphrates; the Zenda-rud (river of life), flowing through Ispahan and afterwards lost in the desert. Great deserts abound everywhere; some are encrusted with salt, the worst being 500 miles long and 200 miles wide. Throughout the central plateau the total absence of running water is apparent. From the southern slopes

of the mountain ranges, which rise from its northern edge, much water, partly the product of perpetual snow, necessarily descends in numerous streams, which soon reach the borders of parched and sandy desert, and are immediately absorbed. The northern slopes are so near the basin of the Caspian, to which they all belong, that the water which they supply, though often in such excess as to inundate the plains below, has too short a course to allow it to accumulate into rivers. The principal exception is furnished by the Saeid-Rood or White River, which, rising in the mountains of Korrdistan, has found, or worn for itself, a channel, generally several hundred and sometimes 1,000 feet below the general level of the tableland in which the first part of its course is performed, then bursts its way across the mountains of Masula, into a long valley interposed between two of its ranges, and finally works its way to the Caspian, across the Elburz, at the celebrated Rudbar pass, after a course of about 350 miles. Most of the fresh-water lakes are situated in the province of Mazanderan. The salt lakes are few in number, but remarkable for their magnitude; the largest, Lake Urmia (Shahu), in the western part of the province of Azirbijan, is 89 miles long and 25 miles wide, and its water is much saltier than that of the ocean. This lake, though generally shallow, is safely navigated by vessels of considerable size.

Persia was first settled by Elm, son of Shem, who was the son of Noah. It is supposed that Cherdor-loomer, who lived in the time of Abraham, was one of the early kings. Here we have the tomb of Daniel the Prophet, and other prominent men of ancient times. Here also are the sepulchres of Mordecai and Queen Esther.

Five hundred years before Christ the fire-worshippers established their religion. The ashes of their sacred fires, burning for centuries, have left many hills.

Six hundred and fifty years after Christ the Mohammedan and Arabic tribe came and abolished the fire worship. They teach that there is but one God, creator of heaven and earth, and Mohammed is His prophet. Every soul not believing will be put to the sword. When the Mohammedans had thus established their religion they advanced into China. Thus, by the sword and general bloodshed the teaching of Mohammed was spread abroad.

In the region of Cyrus the Great the inhabitants of Persia numbered about eighty millions. At present they are estimated at about fifteen millions, made up of the following nationalities and sects: Zoroastrians, 15,000; Jews, 15,000; Nestorians, 25,000; Armenians, 50,000. The remainder are all Mohammedans, made up of Kurds, Arabs, and Persians.

The chief cities of Persia are Teheran, the capital; Tabreetz, Mishid, Ispahan, Yezd, Kermanshah, Hamadon, Urmia, Burfrush, and Kashan. Also in Persia there are many interesting ruins of ancient populous and celebrated cities for example, Persepolis, Shahpur, Istakhar, Shushan, Homadan, etc. The monuments and inscriptions found at some of these places form a highly interesting study.

The government of Persia is a pure despotism, the King possessing absolute authority over the lives and property of the people. He appoints governors to each of the States. The standing army consists of 200,000 men, of which only 50,000 are well disciplined infantry, 10,000 artillery, 10,000 irregular cavalry and a few thousand irregular infantry and guards. The

officers in the army are, for the most part, ignorant and inefficient, while the soldiers are intelligent, sober, obedient and capable of enduring great fatigue.

The trade of Persia is nearly all with Europe. There are no railroads nor wagon roads. The means of travel is by foot or horseback, on narrow footpaths. Instead of express, they have burdens carried on the backs of camels, horses, mules, donkeys or oxen. Caravans of camels perform the great part of their journeys by night. Each caravan is composed of from one hundred to two hundred camels. These are under only a few leaders, for camels are very gentle. During nights while at rest the camels are let loose. Thieves do not steal them and wild beasts do not eat them. Thieves sometimes cut the straps that fasten the loads to the camels and roll the burdens down steep chasms, when there they afterwards secure the plunder. The marching caravan is like the marching of the army, so much tinkling of bells. Thieves come and attack a camel; the bells cease tinkling and the owner knows that something is the matter. These caravans exchange the products of Persia for muslin, leather, skins, nankeen, china, glass, hardware, dye stuffs and spices. The great part of the commerce of Persia centers at Tabreez, to which are conveyed all the products of East Persia, Turkistan, Cabul, Beloochistan and India. European goods are brought to Tabreez by Constantinople and Trebizond.

The coinage system in Persia is simple. There are no gold coins in circulation. The standard coin is the kran, worth about \$0.09, or less, according to the rate of exchange. Ten krans make a tuman, but there are no tumans in circulation, the largest coin being the two-kran piece.

The Imperial Bank of Persia (a British corporation) issues, under its charter, bank-notes redeemable in krans.

Until a comparatively recent date some of the provincial governments in Persia struck off very crude kran pieces which were little more than flattened balls of silver and alloy. The Imperial

Mint at Teheran has antiquated and uneconomical machinery. It coined at the rate of about 700,000 tumans a month when running at full capacity.

The question of railroad development in Persia is a complicated one. Russia and England desire roads which would tend to carry out their strategical purposes, or benefit some particular class of trade, irrespective of the economic development of Persia as a whole. It is generally believed by impartial persons that the first main line which should be built should run approximately from Julfa (Russia) through Tabriz, Zindjan, Kasvin, Hamadan, Khoramabad, to Mohammerah on the Persian Gulf. This would be a north to south trunk line, would tap many of the richest sections of the empire and would greatly hasten Persia's economic development. It would have branches, such as from Kasvin to Teheran. It was my intention to have the Persian government declare its intention of building this line, in sections, and authorize loans for its construction and operation, by a syndicate whose capital should be purely private. There is little question but that such a line would be profitable, if properly managed. The other lines of which mention has been made will be built some day, but they are not so important at present.

(According to the customs statistics available, the total value of Persian imports and exports for 1900-1910 was 81,395,470 tumans, upon which the import and export duties collected were 3,634,032 tumans, or slightly less than $4\frac{1}{2}$ per cent. Russia is credited with imports and exports amounting to 48,910,404—more than half the total. The rates of duty on Russian merchandise are exceptionally low. The principal articles of importation from that country into Persia are sugar, on which the rate of duty is about three per cent, and refined petroleum, on which the rate is about one-half of one per cent.)

HISTORY

According to the description of Persian geographers, when their country was in its greatest glory, its territory comprehended four seas—the Caspian Sea, the Black Sea, the Red Sea, and the Persian Gulf—and six great rivers—the Euphrates, Tigris, Araxes, Phasis, Oxus, and Indus. Passing over a series of fabulous dynasties, we arrive at that of the Achemenides, or Kaianians, which commenced about 720 B. C., and furnishes the first records which can be considered authentic. Shortly after this period, Persia appears to have been merely a province of the

Assyrian empire, on the disruption of which it fell under the power of the Medes, B. C. 709. Dejoce, the founder of the Median monarchy, was followed at some distance by Cyaxares, whose successor was Astyages. With his dethronement, B. C. 560, the Median dynasty terminated, and the true founder of the Persian monarchy, one of the most distinguished characters of ancient times, appears upon the stage. Cyrus the Great having established his ascendancy over the Medes, carried his victorious arms into the West, overthrew Croesus, King of Lydia, and fulfilling a series of remarkable Scripture prophecies by the conquest of Babylon and its dependencies, extended his empire to the shores of the Mediterranean. An expedition against the Scythians proved fatal to him, B. C. 529, and he was succeeded by his son Cambyses, the most important event of whose reign was his conquest of Egypt. On his death, an impostor, pretending to be his brother Smerdis, mounted the throne; but shortly after, on the discovery of the fraud, was slain by the nobles, who then gave the crown to one of their own number called Darius Hystaspes; who pushed his conquest into the East as far as the Indus. In the West, the lands of Asia proved too narrow for his ambition, and he passed over into Europe. Here after making various conquests, he encountered the Greeks, by whom he was defeated on the field of Marathon. His successor, Xerxes, having marched toward Greece at the head of the most gigantic armament which the world had yet beheld, first at Salamis and then at Plataea, met with even greater disasters than those which had befallen his predecessors, and with difficulty saved his life by almost solitary flight across the Hellespont. Greece now assumed the offensive, and after many years of struggle, almost always disastrous to Persia, a new conqueror

appeared in Alexander the Great, and completed her downfall. The Macedonian empire was soon broken up by the death of its founder, and Persia, becoming only one of its fragments, was long passed from hand to hand among contending competitors. About B. C. 174 it fell into the hands of the Parthians, and was ruled by Mithridates I, under whom the Parthian power extended from the Indus to the Euphrates. Rome was now in her full career of conquest, and Parthia was well fitted both to tempt her ambition and try her prowess. The first direct intercourse between them took place B. C. 93, when Mithridates II sent an embassy to Sylla. In less than forty years after, war between them had commenced, and though by no means always to the advantage of the mistress of the world, the greater part of Persia was ultimately held as a fief of the Roman empire. Struggles for independence, however, continued to be almost incessantly made in the times both of the Greek and Roman emperors, and Persia produced several native princes whose fame as warriors or improvers of their country is still held in lively remembrance. They belong to what is called the Sassanian dynasty, which commenced as early as A. D. 266, and continued, though under circumstances of greater or less depression, till 531, when it succeeded in surmounting all obstacles, and attained its highest prosperity under the celebrated Khosru-Nushervan, who swayed the sceptre over realms scarcely less extensive than those which Persia possessed in the time of Xerxes. At a later period (A. D. 590-628), another Khosru, distinguished by the name of Khosru-Perwiz, after commencing his reign by a series of brilliant and extensive conquests, sustained a number of most disastrous reverses, and at last perished by the hand of his own son. The parri-

cide was not long permitted to benefit by his crime; death overtook him six months after; and during the confusion which ensued a new party, destined to change the face of Persia and greater part of the East, appeared. The Arabs had now commenced their career of Mohammedan conquest, and by the decisive battles of Cadesia, A. D. 636, and Nehavend, A. D. 641, extinguished the Sassanian dynasty, and substituted that of the Caliphs; during whose ascendancy, for the two subsequent centuries, the history of Persia becoming blended with that of Arabia and the other realms subject to these potentates, ceases to be national. This long period, however, did not pass away without vast changes, among which the most astonishing is the extirpation of the ancient religion, and the general adoption of Mohammedanism. About the middle of the ninth century the spirit of independence revived, and a new dynasty arose in the person of Yakub Ibn Lais, who threw off allegiance to the Caliph, and reigned sovereign at Shiraz over territories nearly identical with modern Persia. It is impossible here to follow in detail the numerous changes which have subsequently taken place. In the beginning of the eleventh century the Seljookian Turks made their descent from Central Asia, and succeeded in placing their Sultan, Togral-Beg, on the Persian throne. His successors retained possession till the last of the line was slain in 1194 by the Shah of Kharism, who had scarcely established a Kharismian dynasty when the famous Genghis Khan made his appearance at the head of 700,000 Moguls, and crushing all opposition, ruled Persia with a rod of iron. The Mogul ascendancy was maintained after his death in 1258, first by his immediate descendants, and afterwards by the hereditary nobles, who, throwing off allegiance to a common head, divided the

country into a number of separate and hostile independencies. This state of matters was suddenly terminated in 1381 by the invasion of Tamerlane and his Tartars, who spread devastation wherever they appeared. All Persia was completely at his feet, when he was carried off by death in 1404. The anarchy of petty independencies again returned, but was finally suppressed in 1502 by Ismail Shah, who, partly by valor and partly by the reputed sanctity of his race as descended from Mohammed, worked his way to the Persian throne, and founded the Sefi, or Soofee dynasty, which reached its greatest prosperity during the reign of Abbas the Great (A. D. 1586-1627). This prosperity faded away during the feeble reigns which succeeded, and in 1723 a successful revolt of the Afghans, followed by a series of victories, enabled them to place the Persian crown on the head of their chief Meer-Mahomed. The Afghan ascendancy soon yielded to the prowess of the celebrated general, Nadir-Kooli, who, after fighting professedly in defense of the Soofeean dynasty, declared it at an end and formally assuming the sovereignty which he had long virtually possessed, began to reign in 1736, under the title of Nadir-Shah. His extraordinary talents raised Persia to a remarkable degree of power and influence. One of his most remarkable exploits was the invasion of India in 1739, when he took Delhi and obtained booty which has been valued at above \$150,000,000. His greater qualities were counterbalanced by cruelty and avarice, and he was assassinated in 1747. A period of confusion succeeded, and was not terminated till 1795, when Aga-Mahomed-Khan-Kajar, of Turcoman origin, ascended the throne, and became the founder of the Kajar dynasty. The very common fate of Persian sovereigns awaited him, and in 1797, before he had

reigned two years, he was murdered by his attendants. His nephew, Rabak-Khan, succeeded him under the name of Feth-Ali-Shah. The most remarkable events of his reign were two disastrous wars with Russia, the one ending in 1813, with the loss of extensive territories along the Caspian; and the other in 1828, with the loss of Erivan and all the country north of the Araxes.

In appearance Fattaly Shah was a man of fine physique and very proud of his broad shoulders and his long black beard reaching to his waist. To him Teheran is indebted for many of her fine buildings and many bas-reliefs of him sculptured on rocks all around the city. Fattaly Shah is one of the most noted Kings of Persia, and he is the first one that was called the King of Kings. Fattaly had several sons, one of whom, Abbas Mirza, was chosen as Crown Prince. This Prince died in early manhood. He left a son, Mohammed by name, who afterwards became king. After Mohammed the Nasreddin Shah ascended the throne in the year 1848, at the age of eighteen. Nasreddin was a good king. He did more for Persia than any ruler during the past 800 years. He visited the European courts at three different times and he holds an honorable place among the rulers of the world. The two most important improvements introduced by him into his country were the construction of the telegraph lines in the year 1869 and the establishment of a postal service in 1877. The last important service he rendered his country was the founding of a university called Darinal-funum, or place of science, at the capital city, Teheran. On the first of May, 1896, the Shah Nasreddin, having just gone through with the forms of religious worship in a Mohammedan shrine, was coming out of the door

when he was shot by the hand of an assassin and died from the bullet in five hours. His murderer was one of his subjects, Mizra Riza of Kerman, who belonged to the new peculiar sect of Babists that is found in Persia and that differs from the Mohammedan religion.

The Shah Nasreddin was succeeded by his second son, Muzaffer-ed-din, which, translated, means the Victorious of the Faith. When, in 1896, after the assassination of his father, he ascended the celebrated "Peacock Throne" and put on his head the richest diadem in the world, he was forty-three years of age. Prior to his ascension he was the titular Governor of Azerbaijan. Their heir apparent, or vali-ahd, always becomes Governor of this province, which is the most important in Persia, as Tabriz, its capital, is, next to Teheran, the most important town.

Although a good Mohammedan, he at once made it apparent that the mullahs or priests would no more be allowed to influence his administration than they had that of his father, who fell a victim to the fanaticism of one of them. His mind was set upon developing his native country along the lines of Western progress. He was keenly alive to the advantages of the telegraph wire as a means of keeping himself fully informed at all times of the state of affairs in the remotest parts of his dominions, and the telegraph brought about a consolidation of the provinces unknown at any previous period of Persian history.

He was a profound student of philosophy, and, besides being versed in the rich lore and wisdom of Persia, was familiar with the teaching of Aristotle and Plato, and with the works of Bacon, Kant and Bain. He was also a liberal patron of the arts. He spoke Arabic, Turkish and French with great fluency, and could also converse in English.

He had his daughters as well as his sons taught French by a French lieutenant of artillery. This caused a great scandal at the time in Tabriz, but he disregarded the general indignation, and when his daughters grew older engaged a Frenchwoman, Mme. Limosin, as their governess.

In addition to his other accomplishments, Muzaffer-ed-din was a crack shot and a splendid horseman. As a mighty hunter he was famous far beyond the borders of his dominions.

Not a little of his father's enlightenment was acquired from three visits to Europe, he having been the first Persian ruler to visit the Occident. Muzaffer-ed-din in turn also visited the chief capitals of Europe, and in August, 1900, while a guest of the French nation in Paris, an attempt was made to assassinate him. He was driving in the Avenue du Bois de Boulogne with Amin Sultan, his Grand Vizier; Doctor Adcock, his physician, and General Parent, when a man sprang on the steps of the carriage and tried to shoot him, but was prevented by the Grand Vizier, who grasped the man's wrist with such a powerful grip that the would-be murderer dropped the revolver.

The Shah's reign was clouded by a malady which would not yield to medical treatment. During his visit to England he was suffering such pain that, in spite of the extravagant plans which had been made for his entertainment, he was seen to smile but once during his stay.

The Shah's household made him a unique figure in the twentieth century. He was said to have 800 wives. Every year 100 of the most beautiful maidens in the country were brought before the Shah. He selected the twenty-five who were the most beautiful to him.

Muzaffr-ed-din's wealth was reputed to be \$200,000,000. His jewels are said to be worth \$20,000,000. The crown itself, surmounted by a great flawless ruby as large as a hen's egg, is valued at several millions. Two gem-studded swords with their scabbards were said to have cost \$1,000,000 each.

He was, on January 19, 1907, succeeded by his second son, Mohammed-Ali-Mirza, born on June 21, 1872, who, in accordance with custom, was acting as Governor of Azerbaijan, and who at no time had much trouble with the national assembly or the ephemeral legislatures of 1907 and 1908. The Persian Parliament came to an abrupt end under bombardment by the guns of the Shah, and the succeeding massacres and executions were carried on by the Cossacks under the Russian commander Colonel Liakoff. This trouble caused a national revolution. From the west came Satter Khan, chief of the revolutionists of Tabriz, from the south Sardar Assad, chief of the Bakhtiari of Ispahan, who met at the gate of Teheran and unitedly stormed the city. The struggle at last resulted in the triumph of the nationalists. In spite of the cannon and rifles of Shah Ali's Russian champions, the forces of the reformers burst their way into Teheran on July 16, 1909, deposed the Shah, and seated upon the peacock throne his son, Ahmed Mirza, a child of twelve. When it is said that the Shah Ali was deposed it is really meant that he deposed himself, for when the Persian Cossacks under General Liakoff were routed by the nationalists the Persian sovereign rushed to the Russian Embassy for asylum, which was conceded him only on condition that under the circumstances he considered himself deposed. Shah Ahmed Mirza is sovereign only in name, but the real ruler is Nasereil-mulk, the head of Kadjar Dynasty, the re-

gents are Russia and England. The only thing which these two powers guarantee to Persia is the maintenance of her independence and her integrity. In other words, Persia is like Egypt, a protectorate.

PERSIA AND THE GREAT WAR.

"Persia was neutral and did not go into the war, but it was overrun, first by the Turks in West Persia, and then by the Russians in the middle-west. The Russians went on down to Mesopotamia in the winter, but when the spring came, they and their horses began to die like flies. They could not stand the heat, and had to turn back, both horses and men. They spent the next winter about fifty miles north of Hamadan, and there were eight months of skirmishes between them and the Turks, until Bagdad was taken. Soon after that the Russian Army broke up. After a time the British came, intending at first to go to the Caucasus and pick up an army there, under the drill officers that they had, but they found they were too late. They got to Enzili, and found the Bolsheviks there, and had to return to Hamadan and call for reinforcements. Finally they did get to Bakool and Transcaspia. About then the armistice was signed.

THE SHAH AND HIS COURT.

The Shah's Court.—In no court is there more rigid attention paid to ceremony. The looks, words and even the movements of the body are all regulated by the strictest forms. When the King is seated in public his sons, ministers and courtiers stand erect, with their hands crossed and in the exact place belonging to their rank. They watch his looks and a glance is a command. If he speaks to them, you hear a voice reply and see the lips move, but not a motion or gesture betrays that there is animation in the person thus

addressed. He often speaks of himself in the third person, as "The King is pleased." "The King commands." His ministers address him with high-sounding titles, giving expression to the popular sentiments with regard to him. For instance, he is called "The object of the world's regard," "Kiblah I Alm," or "The Point of the Universe," "King of Kings," and "The Lord of the Universe." They are as particular in forms of speech as in other ceremonies, and superiority and inferiority of rank in all the graduations are implied by the terms used in the commonest conversation. Nothing can exceed the splendor of the Persian court on extraordinary occasions. It presents a scene of the greatest magnificence regulated by the most exact order. To no part of the government is so much attention paid as to the strict maintenance of these forms and ceremonies which are deemed essential to the power and glory of the monarch; and the highest officers to whom this duty is allotted, are armed with the fullest authority and are always attended by a number of inferiors who carry their commands into the most prompt execution.

When a foreign ambassador arrives the court assumes its most solemn aspect, and its resources are taxed to dazzle the stranger as well by magnificence as the exhibition of uncontrolled power. As he approaches the royal residence a deep silence prevails—the men stand like statues—the horses themselves, as if trained to such scenes, scarcely move their heads. The envoy is received in a small apartment by one of the principal officers of government, who, after a delay more or less protracted according to the honor intended to be paid, leads him to the hall of audience, where the sovereign, clothed in glittering apparel, sits on a throne covered with jewels. A garden, divided into parterres

by walks, and adorned with flowers and fountains, spreads its beauties before the ample windows. Twice is the stranger called upon to bow before the King of Kings ere he approach the presence, to which he is marshalled by two officers of state with gold-enameled wands. His name and country are announced, and he is commanded to ascend. Arrived near the throne, the deep and solemn voice of the sovereign utters the gracious "Koosh Amended" after which, retiring to his appointed place, he receives permission to be seated.

The princes, nobles, ministers and public officers of high rank imitate the King in many ways. All the respect they pay to him they exact from their inferiors. Each in his rank has a petty court of his own with about the same forms and regulated in about the same manner and by officers bearing the same official names as those who attend the monarch. Every chief or officer of high station has his harem, his secretaries, his officers of ceremonies, his master of horse and sometimes even his poet and jester. In his house there is as strict attention to exactness of conduct as in the palaces of his sovereign. Sensible of the conditions by which they are surrounded these persons appear as desirous of obtaining money and as eager to spend it lavishly for their own pleasure as do those of the same rank in other countries. Women, horses, rich armor and elegant clothing are the principal objects of their desires. Their splendid apartments are furnished with rich Persian carpets and are generally so situated as to be perfumed by flower gardens and refreshed by fountains. One of their chief pleasures is to sit in these apartments and enjoy their tea, coffee and tobacco and feast their friends. Their meals are always abundant, even sumptuous. Nor does it mar their enjoyment in the least to know that they have all

their wealth at the expense of their poor, oppressed people, over whom they lord it. Many officers in the kingdom accumulate large fortunes and then go to the capital city and give so much as a bribe to this prince and so much to that minister in order to be introduced to the King. Then he gives a large sum as a present to the King, who in turn confers upon him a title and in this way he becomes a great man and adds to the power that he already has for the oppression of his inferiors. Merchants and tradespeople who secure titles for their children by means of the fortunes they have made in trade are not by any means the only class who get titles without any deeds of heroism. There are many such in Persia whose sole title to greatness is the power to oppress and over-tax.

When there are three or four men standing the one on the other's shoulders, the one on top has an easy time of it, the one next a comparatively easy time, and so on down the column; but how about the one at the bottom? So it is in Persia—the whole weight of the government and all the splendor that those in the highest ranks enjoy falls upon the poor classes lower, who constitute the great majority of the people.

Yet, unlimited as the will of a Persian King may appear, there are few who are more controlled by the pressure of affairs. Not only has he to watch against the diminution of his power by external aggression or internal usurpation, but he must sedulously discharge the more pacific duties, of which the most important is the distribution of justice.

CIVIL AND CRIMINAL LAW.

The civil and criminal law of all Mohammedan nations is well known to be founded on the precepts of the Koran and the traditions (or *Sonna*): that is, the oral commentaries and sayings of the immediate

successors of the Prophet. This, called the Sherrah or written law, is the rule in all regular courts, where persons of the ecclesiastical order preside. But in Persia there is also the Urf or customary law, which is administered by secular magistrates having the King as their head. The respective powers and privileges of these two branches of the judicature have always been a matter of dispute; and the point of precedence, or rather of preponderance, has varied with the character and disposition of the sovereign; those of a strongly religious bias being inclined to refer all cases to the Sherrah, while others would vest the chief authority in the secular tribunals.

The American ex-Treasurer-General of Persia says: The tribunals of justice in Persia, where they existed at all, were in an even more disorganized condition than the rest of the government, and far from being a check upon the criminally inclined, they formed an important part of the empire-wide organization of grafting public officials who lived and waxed fat upon the products of the toil and suffering of millions of peasants and ignorant tribesmen. Such little attempt as was made by the Persian government to punish dishonest officials took the form of purely police or administrative measures. If the local political conditions seemed to demand it, or there was enough public sentiment in favor of it, the government directed the arrest of a dishonest official, gave him a drumhead hearing, and consigned him to jail, which was usually the police headquarters. I speak more particularly of the situation in Teheran. In the provinces the local governors dispensed their brands of justice with heavy hands, but the net result of the arrest and trial of a man charged with crime is, as a rule, that he or his family and friends are forced to raise a purse suf-

ficiently large to satisfy the demands of the governor, who is sheriff, prosecutor and judge rolled into one.

The Sheik al Islam is the supreme judge in the Sherrah courts, although the great influence possessed by the Mooshteheds or chief pontiffs, to whose superior knowledge deference is always paid, might warrant their being considered as higher still. In every town there is such a sheik nominated by the King, with a salary; and in the larger cities there is also a cauzee, who has the further aid of a council of mollahs.

The Urf is administered by his majesty in person, by his lieutenants, the rulers of provinces, governors of cities, magistrates of towns, collectors of districts, and all the officers who act under them. All these are competent to hear causes and complaints, summon evidence, give decisions, and inflict punishment, according to their respective rank. And as the customary law is more arbitrary than the written, these judgments are more summary, and generally enforced with corresponding vigor. There is, however, an appeal to the superior functionaries; and it is this alone which controls the venality of the lower judges. Still the power of life and death rests with the King, who seldom delegates it, except to princes of the blood-royal or to governors of remote provinces.

The courts are held in public, and the monarch sits a certain time each day, in his hall of audience, to receive petitions and decide such cases as come before him.

EXECUTION.

Execution is done in different ways. A prince from the royal family has authority to behead men. Sometimes when a good friend of the King is appointed governor, the King presents him with a knife. This is a sign and carries with it authority to behead men.

Every prince-mayor or other governor who has been given this authority keeps two executioners. The uniform of their office is a suit of red clothes. These two men walk before the mayor when he goes through the streets. When a condemned man is to be executed he is brought from the cell, hands chained behind and with a chain about his neck. He is surrounded by a group of soldiers with fixed bayonets. The guilty man has been in a dungeon for several months perhaps. His clothes are in rags, and, having had no bath since first imprisoned, he is very dirty, his hair and beard are long and shaggy. A few steps before him walks the executioner, with blood-red garments and a knife in his hand. Thus they proceed to the public square, and before the assembled crowd the executioner steps behind the kneeling victim and with a single stroke of the keen knife cuts his throat, and another soul takes its flight, having completed its part in the drama of life.

A common mayor, who has not the authority to behead, may kill criminals by fastening them to the mouth of a cannon and sending a ball through the body. Another method is to bury the condemned alive in a cask filled with cement, leaving only the head exposed. The cement soon hardens and the victim dies. Sometimes when their crime is not very bad the punishment is the severing of one hand from the body. If the man thus punished should commit a second crime, the remaining hand would be severed. If a Mohammedan becomes drunk with wine and gets loud and abusive, he is arrested and the executioner punctures the partition skin between the nostrils of the drunken man and a cord of twine several feet long is passed through the opening. Then the executioner starts down the street, leading his victim. The man soon gets

sober and is very much ashamed. Shopkeepers give the executioner pennies as he passes along the street. Men who quarrel and fight are punished by tying their feet to a post, with their bare soles upward, and then whipping the feet until the flesh is bruised and bleeding, and frequently the nails are torn from the toes. The victims frequently become insensible under this punishment. One good thing in the laws of punishment is that no Christians or Jews are ever beheaded. The Mohammedans consider the Christian and Jew as being unclean, and think it would be a mean thing to behead them.

Princes, lords and counts are never beheaded. The most severe punishment for a prince is to pluck out his eyes. The method of execution for counts and lords is of two kinds. The King will send a bottle of Sharbat to the condemned man, which is given him in the form of a sweet drink, but it contains a deadly poison. He is compelled to drink this and soon dies. Another form is for the condemned man to be met by a servant from the governor after having taken a bath and the servant cuts blood-vessels in the arm of the condemned until death results from loss of blood.

Thus it will be seen that the contrast in modes of punishment in a Christian nation and a Mohammedan nation is very great. The kind of punishment inflicted upon criminals in any country grows out of the prevailing religious belief of that country. A religion that has much cruelty in it will lead a people to torture its criminals. But a nation whose religion is based upon love will deal with its criminals effectively, but as kindly as possible. The writer has visited prisons in both Persia and America and finds that the contrast between the prisons of the two countries is like the

contrast of a palace and a cellar. Prisoners in America ought to be very thankful for the humane treatment they receive under this Christian government.

THE PALACE.

The royal palace is surrounded by high stone walls. The grounds are entered by four beautiful gates. The walls at the sides and above the gates are adorned with the pictures of former kings and brave generals; also decorative carvings of lions, the standards of Persia, and of birds. The grounds are beautifully arranged, all the roads leading to the King's palace in the center, and beautified with ornamented trees and hedges of roses of varied hues. Guarding the entrances to the gates and the roadways that lead to the palace doors are numerous officers of superior rank, those nearest the palace ever standing with drawn swords. In this palace are stored the treasures of Persia, millions of dollars' worth of jewels. The famous peacock throne is stored here. In the old days it was the pride of the rulers at Delhi, and experts say the massive solid gold structure which blazes with diamonds is worth a million. There are fifty gold chairs in the palace.

Amid all this wealth is a remarkable hodge-podge of articles. For instance, hanging beside the richest silk curtains are framed soap advertisements, and in one case, side by side with the rarest vases, are two coffee boilers and a bunch of fish hooks.

There are cases filled to the brim with diamonds. There are also vases of pearls so big that one can plunge his arm to the elbow in the jewels. Here, too, is the wonderful globe. It is of solid gold and is set with 50,000 diamonds, emeralds and amethysts.

Once a year the Shah appears in public. There is a big army display to entertain the enthusiastic pop-

ulace, and the ruler wears a uniform decorated with \$7,000,000 in diamonds—about a peck of them. Some say the “jewels and precious stones” in the Persian palaces and treasury are valued at \$250,000,000.

When the King sits in judgment he uses the peacock throne and is surrounded by his six cabinet officers, who are advisors. He is absolute, and may overrule the advice of the cabinet. This body makes the laws of the land. The King appoints the members of his cabinet, the people having no voice whatever in government. When the Shah tires of the routine of government his secretary reads to him from *Shahnameh*, a poetical history of Persian kings. It is one of the King's duties to become very familiar with the history of Persia and her former rulers. When the King retires to his private room at night the entrance to the room is guarded by two most trusted officials with drawn swords. One of the four gates in the walls around the palace is called the King's Gate, as he always enters through it. No other person, be he lord, count or high official, is permitted to pass through this gate on horseback or in carriage. He must dismount and walk through.

When the King goes from the palace for a hunt or vacation he is escorted out of the city by a large guard. First, coming down the street will be seen about thirty infantry, bearing each a golden club, and shouting: ‘Get out! Get out!’ Whereupon the street is cleared of all traffic, that the royal procession may pass. The infantry is followed by about fifty cavalrymen with drawn swords. Next come ten or a dozen riderless Arabian horses. These horses are beauties, and are adorned with bridles of gold and many precious stones.

The King's table is set with the luxuries of the land. From the time of the purchase until it appears on the

table the food is inspected by two trusted officials, whose duty it is to see that the King is not poisoned. Before the King eats of the food it is further examined by his physician.

The late Shah left \$200,000,000 to his son, nearly half of which was in the form of precious stones and jewelry. Perhaps he has a larger amount invested in precious stones than any other king in the world. His peacock throne, which was brought from Delhi, India, by King Nadirshah, who captured that city about 200 years ago, was priced at \$12,500,000 some years ago, and is worth more than that now. It is made of solid gold, and is embedded with diamonds, pearls and other precious stones. The rug upon which he prays is worth \$2,500,000. At the beginning of each year, seated on the peacock throne, he wears his crown, and all of his officers bow before him and wish him a prosperous reign during the next year. On such occasions his person is covered with many dazzling jewels.

CHAPTER II.

CITIES, VILLAGES, CONDITION OF PEOPLE IN GENERAL, TAXATION AND KAHNS—MEN, WOMEN, GIRLS AND BOYS—MATRIMONY, LIFE AFTER MARRIAGE—MOHAMMEDANISM, TEACHING CONCERNING CHRIST, TREATMENT OF THE SICK, WHAT IS THOUGHT OF GOD, STATE AFTER DEATH, SUFIISM, ORDERS OF DARVISHES AND THE KURDS.

THE cities of Persia, surveyed from a commanding situation, appear particularly monotonous and uninteresting. The houses, built of mud, do not differ in color from the earth on which they stand, and from their lowness and irregular construction resemble casual inequalities on its surface rather than human dwellings. Even those of the great seldom exceed one story, and the lofty walls which shroud them from sight produce a blank and cheerless effect. There are no public buildings except the mosques, medressas or colleges, and caravansaries; and these, usually mean like the rest, lie hid in the midst of the mouldering relics of former edifices. The general *coup d'oeil* embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claims to elegance or grandeur. Even the smoke, which, towering from the chimneys and hovering over the roofs of an English city, suggests the existence of life and comfort, does not here enliven the dreary scene; and the only relief to its monotony is to be sought in the gardens, adorned with

chinar, cypress, and fruit trees, which, to a greater or less extent, are seen near all the towns and villages of Persia.

On approaching these places, even such of them as have been capitals of the empire, the traveler casts his eyes around for those marks of human intercourse, and listens for that hum of men, which never fails to cheer the heart and raise the spirits of the wayfarer; but he looks and listens in vain. Instead of the well-ordered road, bordered with hedge-rows, enclosures, and gay habitations, and leading in due course to the imposing street of lofty and substantial edifices, he who approaches an Eastern town must thread the narrow and dirty lane, rugged as the torrent's bed, confined by decayed mud walls, or high enclosures of sun-dried bricks, which shut up whatever of verdure the place can boast; he must pick his uncertain way among heights and hollows—the fragments of old buildings, and the pits which have supplied the materials for new ones. At length reaching the wall, generally in a state of dilapidation, which girds the city, and entering the gateway, where lounge a few squalid guards he finds himself in a bazaar. This custom among Asiatic people of building walls and gates to their cities is as old as their civilization. They stand in the Bible as prominently as Mount Zion. They were the protection of ancient cities even as they are in this day. They are looked upon with much veneration and their strong walls give much comfort to the inhabitants. Hence Isaiah uses the expression, "Thou shalt call thy walls Salvation and thy gates Praise." In the twenty-first chapter of Revelations the walls of the New Jerusalem adorned with all manner of precious stones and the twelve gates are spoken of. David addresses them saying, "Lift up your heads, O ye gates: and be ye

lifted up, ye everlasting doors: And the King of Glory shall come in." Most of the buildings in the city are earthen. The market is built of brick and arched over everywhere so one cannot see the sky. There are skylights here and there. The shopkeepers are usually Mohammedans. You see them at their prayers. They will stop their prayers and come and wait on you if you wish to buy anything and then go back to their prayers. When a lady goes out to buy anything she veils herself entirely. Common people leave a little space for the eyes so as to see, but the noble ladies only small holes to look through. The cities are divided into wards. Each ward has a name. No names are given to streets. Houses are not numbered. If a person wishes to see anyone, he will ask the name of the ward. After he finds the ward he will ask for the house, going from house to house. Policemen walk the streets of cities after ten o'clock evenings and arrest anyone they find. If anyone tries to flee away the policeman sets a dog after him. Of the three hundred and sixty-five nights in the year, each one has a name. When any person is arrested the policeman will ask him what he is out for, and he will say, "I went to see a friend and it got late." The policeman will then ask him what night it is. If the person can tell, they then release him; if not, they keep him and maltreat him till morning, when, after he has paid a forfeit or present, he is allowed to go.

When one looks at a village it seems like one house, for the houses are built so close together. All the buildings are of earth. Around all orchards or vineyards are earth walls fifteen feet high, so no one can enter. During summer all people sleep on the tops of houses, for it is hot. The tops of houses are flat and close together. Neighbors can pass from each

other's housetops without going down, as the houses are so close together. You can walk on the tops of the houses over a great part of the village just as well as on the ground. Neighbors often have an opening in the partition wall between their houses and talk together. The whole family lives in one room, and cook, eat and sleep in the same room. They use no knife or fork in eating. They use their right hand for knife and their left hand for fork. They have no chairs. They spread a tablecloth on the floor or ground and sit around and eat. Half the room is carpeted and the other half is dirt floor. When anyone enters a house he takes off his shoes on the earth floor and walks in his stockings on the carpets. Houses furnished with Persian carpets have tolerably good bedclothes. The whole family sleeps in the same room. Sometimes three or four children sleep in the same bed. They have no windows in the walls, but have windows in the ceiling or top of the house. Women work in the house and men's duties are outdoors, men never do any work that belongs to women. It is a shame for them.

CONDITIONS OF THE PEOPLE IN GENERAL.

Most of the Persians are very poor. I think there are two reason for their poverty.

First, business is poor.

Second, taxation is great.

In regard to business, there are no railroads in the country and the traveling is on horseback, thirty miles a day. There are no large factories and companies to give employment to people, so that makes a large majority of the people constantly idle.

Most of the business over there is farming, but land is owned by a rich class of Mohammedans who are called lords.

Business in the city is the open bazaars. The bazaars constitute places of barter and factory; all the methods of manufacture are open to the view of the passersby.

The construction of these bazaars may be shortly described as follows: A paved pathway, varying from eight to sixteen feet in width, separates two rows of cells, before which runs a raised platform or continuous booth. Squatted upon these sit the venders of commodities, having their goods displayed beside them; the vaults contain the rest of their stock; and in some cases there is another apartment in the rear, which serves as a magazine for the more opulent shopkeepers. The whole is arched over either with well-constructed brickwork or clay; or, in very inferior establishments, with branches of trees and thatch, which intercept the sun's rays. Here sit the merchants and various tradesmen, each class for the most part keeping to their respective quarters; so that smiths, braziers, shoemakers, saddlers, potters, cloth and chintz sellers, tailors, and other handicraftsmen may generally be found together; but confectioners, cooks, apothecaries, bakers, fruiterers, and green sellers are dispersed in various places; sometimes setting out their wares in a manner sufficiently pleasing, although quite unlike that in which shops are arranged in Europe. The bazaars open shortly after sunrise and do not close until sunset, at which time the shops are shut with wooden shutters and the gates of the bazaar barred and locked.

Attached to the bazaars in the larger towns there are usually several caravansaries for the accommodation of traveling merchants. The chambers of these are occupied both as offices for transacting business and also for shops; and the gay appearance which they

present, the bustle that prevails in the space before them, and the variety of costume, manners, and language, present a spectacle highly amusing as well as interesting.

In the timber bazaar men are sawing boards with long handsaws; a little farther on carpenters are making them into doors and windows; in the next shop the blacksmith is blowing his bellows and welding hinges and latches. The confectioner is seen pulling taffy, the baker is kneading dough, heating his oven and putting on pegs his sweet-smelling sangaks. Scores of saddlers, shoemakers, tailors, silversmiths and other artisans are busy at work. In another bazaar are seen rows of hatters shaping kulos and stretching them on moulds and exhibiting their stock of different styles and thicknesses of fur, felt, broadcloth and lambskin. Each shopkeeper is a small capitalist and has a few apprentices, whom he feeds and clothes, and each of whom hopes soon to set up a separate shop.

TAXATION, SECOND CAUSE.

The farmers and day laborers are in a most deplorable condition, because all the land in the kingdom of Persia is owned by khans. Each khan owns from five to twenty-five villages. The peasants who live in these villages first have to buy a lot from their khan and build a house on it. Then every year they have to pay tax on the house. If they keep cattle they must pay tax on every cow, buffalo, mare and sheep. Every house has to furnish to the khan annually two chickens and a certain number of eggs and about two hundred and fifty pounds of fuel, which must be of timber. This is, of course, very scarce in most parts of that dry, barren, mountainous country. Many of the peasants have no timber at all and have to buy it to pay their khan. The people in general burn dry manure

and kindle it with small twigs of brushwood. Each adult man has to work regularly two days out of every year for the khan, besides the occasional jobs that he is required to do without pay. When a young man marries he must also pay a fee to his khan or master. The khan furnishes the land, while the peasants have to furnish everything else that is necessary to produce and take off their crops of wheat, barley or millet, and make the grain ready for use; then they are allowed to keep one-third of it, while the other two-thirds they must give to the khan for the use of the land. Besides all these things, they have to pay the government taxes, which are not only double, but sometimes more than double the amount they have to pay to the khan.

Mr. W. Morgan Shuster says:

The general system of levying taxes in Persia is practically the same today as it was in Biblical times. The basis of land taxation is the tithe, or tenth part of the product or crop. The revenues are not all collected in cash, but a large part of them in kind; that is, the government demands and receives from the landowners and peasants in Persia wheat, barley, straw, cotton, oats, rice and other agricultural produce. The principal effect of this archaic procedure is to make it extremely difficult for the government to keep any adequate system of accounts or to know with any reasonable degree of accuracy what its revenues from any given district, town or village should be during the year. Furthermore, once in possession—through its hundreds of different tax-collectors and sub-collectors throughout the province—of the taxes in kind which are due, the government is supposed to find the

means of transporting this produce, storing it safely, and either converting it into money by sale or paying it out in kind for the expenses of the government.

There has never been in Persia a tax-register or "Doomsday Book" which would give a complete, even if somewhat inaccurate, survey of the sources of internal revenue upon which the government could count for its support. Persia is divided for taxation purposes into seventeen or eighteen taxation districts, each containing a large city or town as its administrative center. For instance, the province of Azarbayjan, which is the most important and richest province in the empire, is generally supposed to produce a revenue in money and in kind, for the central government at Teheran, amount to about 1,000,000 tumans, or \$900,000 a year. There was, during my service in Persia a chief tax-collector, or pishkar, at Tabriz, the capital of the province and second city of importance in the empire. The province itself is divided into a number of sub-districts, each in charge of a sub-collector, and these sub-districts are in turn divided up into smaller districts, each in charge of a tax agent. Within the third class of districts the taxes are collected by the local town or village headman. The chief collector at Tabriz, for example, is called upon to collect and place to the credit of the central government at Teheran a given sum in money and a given sum in wheat, straw, and other agricultural products each year. Beyond a very definite idea in the heads of some of the chief mustawfis, or "government accountants," at Teheran as to what proportion of these amounts should come from the first class of districts within the province, the central government knows nothing as to the sources of the revenue which it is supposed to receive. Its sole connecting link with the taxpayers of the province of Azarbayjan is through

the chief collector at Tabriz. The latter official, in turn, knows how much money and produce should be furnished by each of the sub-collectors under him within the province, but he has no official knowledge of the sources from which these sub-collectors derive the taxes which they deliver to him. The chief collector has in his possession what is termed the *kitabcha* (little book) of the province, and each of the sub-collectors has the *kitabcha* of his particular district. These little books are written in a peculiar Persian style, on very small pieces of paper, unbound, and are usually carried in the pocket, or at least kept in the personal possession, of the tax-collector. They are purposely so written as to make it most difficult, if not impossible, for any ordinary Persian to understand them.

It is clear, therefore, that in Persia the central government has but a meagre knowledge either of the revenues which it could expect to receive, or of the justice or injustice of the apportionment of the taxes among the people of Persia. Nothing is easier than for a chief tax-collector to say, as the agent at Tabriz constantly did during the time that I was in Teheran, that, due to the disturbed condition of the province, it had been impossible to recover the taxes and, having said this, not to send them. The central government might well know that these statements were false, and that at least a portion of the taxes were being collected, but it was limited in its remedies either to discharging or imprisoning the collector upon this justifiable but none the less general suspicion, or to accepting his explanation.

One of the striking defects in the Persian taxation system is that even the *kitabcha* are out of date and do not afford a just basis for the levying of the duties. Most of them were prepared over a generation ago,

and since that time many villages which were prosperous and populous have become practically deserted, the people having moved to other districts. Yet the kitabcha are never changed, and a few hundred inhabitants remaining in some village which has heretofore harbored a thousand or more are called upon to pay the same taxes which were assessed on the entire community when it was three or more times as large. In like manner, a village, which, when the kitabcha were prepared many years ago, had only a few inhabitants, is still called upon to pay, so far as the central government is concerned, only the amount originally fixed in the kitabcha, although the agent who collects the taxes in the name of the government never fails to exact from each man in the community his full quota.

The question of getting possession of the wheat, barley, oats, straw, cotton and other agricultural products which the government received in lieu of cash was a more difficult one. In the first place, taxes in this form were collected principally in the smaller towns and outlying districts, more or less distant from the provincial centers. The products were compelled to pass through so many hands and to be cared for and transported under such difficult circumstances that, except in those provinces lying within a hundred miles or so of Teheran, it was impossible to make any headway. If a few tons of wheat or straw eventually reached a provincial center, it could not be transported to Teheran by telegraph, like money, and if put up at public auction, the price obtained for it would be but a fraction of its value.

Indeed, in past years, the produce thus collected by the government in the different districts has constituted one of the principal sources of government graft. Instances have been reported to me where more than \$100,000 profit was cleared in a day or so by a fraudulent sale of the taxes in kind of a single province.

When, in the fall of 1911, I took charge of the work of accumulating a reserve supply of wheat and other grain in Teheran in the government storehouses, in order that the price of bread might be in a measure controlled during the winter, I found how difficult it was to handle this question, and it was only by the most extraordinary methods that I was able to gather 5,000 to 6,000 tons of wheat and barley.

Under the term *maliat* are grouped the internal taxes, comprising land taxes, local municipal dues, and revenues derived from various other sources, such as the Crown lands, mines and industrial enterprises. The taxes approximate in many instances our poll or head tax. There are also duties levied upon the manufacture and consumption of opium, upon lambskins and the entrails of the same animal. A considerable revenue is also derived by the Persian government from the consumption of wines, spirits and other intoxicants. The use of intoxicants is, of course, forbidden by the Mohammedan religion, and duties of this kind cannot, in theory, be imposed by the Medjlis, or by official sanction of the Persian government. As a matter of fact, however, such duties are both imposed and collected by the central administration, with the double object of restricting the sale of alcoholic beverages and deriving a revenue from them.

Outside the *maliat* the only other definite sources of revenue in Persia are the customs duties, a small revenue from the Ministry of Posts and Telegraphs, and a small sum from the Passport Bureau of the Ministry of Foreign Affairs.

The customs administration is in charge of some twenty-seven Belgian employees whose chief, Mons. Mornard, with several assistants, was stationed at Teheran. This administration also collected, through its agents on the frontiers, a certain proportion of the passport fees. The net receipts of the customs during the Persian year of It-II—which corresponds roughly to the calendar year 1910—were about 3,400,000 tumans. (The tuman, while varying in value according to the exchange, is equal to about 90 cents in American money.) For the two preceding years approximately (1909 and 1908) they were about 3,185,000 tumans and 2,733,000 tumans, respectively. This entire revenue, however, was mortgaged to the Russian and English governments under a series of loan contracts and agreements which called for a minimum annual payment amounting, at the time of the conclusion of the Imperial Bank Loan of £1,250,000, to about 2,832,000 tumans.

When the Imperial Bank Loan went into effect, as the amortization did not begin for five years, this sum was reduced by about 31,000 tumans a year for the intervening period. Taking, therefore, the maximum customs revenues collected in recent years as the basis of future collections, the Persian government can only expect to receive that important source of taxation about 368,000 tumans annually, and under the loan contract made with the Russian government in 1910, these surplus Customs revenues are held by the Banque d'Escompte, a branch of the Russian State Bank in Teheran, for a period of six months and only placed to the credit of the Persian Government twice a year.

A common laborer receives about twenty-five cents a day for his work, which makes it exceedingly hard for him to support a family and pay the exorbitant taxes. When the collectors come to a village many of the men will run away because they have no money at hand to pay the taxes. When a khan or lord returns from a journey and comes in to visit his village, the peasants all prepare to meet him at a certain distance from the village. They take with them an animal. At their meeting with their khan they cut its head off in the road, then place its head on one side of the road and its body on the other, which means, "O master, may the lines of thine enemies be thus broken or cut asunder before thee." Upon his arrival his peasant subjects bring him eggs, chickens and fruit, and he and his servants feast at the expense of his poor, down-trodden subjects. Those that are at all in good circumstances he will try to find fault with and then punish them and fine them.

THE KHANS.

The khans or landlords of whom we have already spoken hold in their possession almost all the lands in the kingdom of Persia, besides controlling all the government affairs. In consequence they are very rich and live an easy life. Since their religion allows polygamy, they marry several wives, whom they are abundantly able to support, and spend much of their time in harems with their wives. Whenever they wish to divorce one and marry another they can do so without any difficulty, for there is no disgrace whatever attached to such an act. But it is considered a great shame for a man to speak of any of his wives when in company with other men. They may speak of everything else, but never allow their conversation to turn to their own domestic affairs. At their gather-

ings the subject they best like to discuss is their religion, and next to that is politics, which they talk about with great enthusiasm. They know very little of history, and their knowledge of art and philosophy is also quite limited. What little they do know of these latter subjects they have learned from the Europeans who are teachers and instructors in their principal cities, and especially in their capital city, Teheran. They have one weekly newspaper published in Teheran, which they of course read. If anyone among them can quote or recite poetry in the course of their conversation he is much admired, for they are great lovers of poetry. In this respect they think the Persian language excels every other tongue. So musical is it and rich in idioms, rhymes and vowel sounds that Mohammed once said that he would ask that their language might be the language of Paradise.

When a prominent man comes to visit certain persons that are gathered together, if he is of higher rank than they, as he enters they will all arise and continue standing until he is seated. Then they resume their seats and the visitor exchanges greetings by bowing to each one present according to his rank. Immediately after this a water-pipe for smoking is presented to him. Their pipes are so arranged that the smoke goes through water first, which purifies it before it is taken into the mouth. One pipe is used for several persons. When one has finished smoking he passes it to the one who sits next to him, and so on until all have smoked. When all have finished smoking, tea, coffee or fruit may be served. But suppose a dinner consisting of rice is to be served, then it is brought in on small copper trays. They begin eating at once, using all five fingers in doing so. Of course it is not at all uncommon among the people of that country to eat with their fingers, but to see a

Mohammedan grasping whole handfuls and eating it is quite a sight. They use all five fingers because they say God has made them all and it is a sin to use some and not all of them. When they have eaten a servant will come with warm water, and, going to the person of highest rank, will hold an empty vessel before him in one hand, while with the other hand he will pour water upon the hands of the guest. When the guest of honor has thus washed his hands the servant goes in the same way to another, and so on until all have washed their hands. Rice cooked as the Persians cook it is very much liked by the Turks and Arabs as well. But they detest the Persian way of eating it.

Mohammedans who can read and write always have a pair of scissors in the ink-case that they carry with them in their pockets. When they write a letter they always trim the margins of it, for tradition is current among them that if they did not cut the margins of their letters their wives would be untrue to them. Having put their letters into envelopes with their edges properly trimmed, they always seal them with a seal that most of them carry in their purses.

The American ex-Treasurer-General of Persia says: Another feature which is very puzzling to the uninitiated is the—to foreigners—absurdly complicated system of names and titles. Ordinary Persians have merely names, yet I have known but very few who did not possess some form of title, and the failure to know or recognize a man's title is not easily overlooked.

Imagine a gentleman in American political life deciding that he would adopt and wear the title of "Marshal of the Marshals," or "Unique one of the Kingdom," or "Fortune of the State." Having duly taken such a title, and obtained some form of parchment certifying to his ownership, he drops his real name and is thereafter known by his high-sounding title. It is rather difficult for foreigners to remember these appellations, especially as a great many of them end with one of the four words Mulk (kingdom), Dawla (state), Sultana (sovereignty), or Sultan (sovereign).

The present Regent was formerly known only by his title of Nasir-ul-Mulk (The Helper of the Kingdom), but since he has become Regent he is also referred to by another title, that of Naibu's-Sultana, or "Assistant of the Sovereignty."

MEN, WOMEN, GIRLS AND BOYS.

THE cap commonly worn by the Persian is about six inches high, has no brim and is black in color. The shirt is of white cotton, open in front and fastened with a button on the right shoulder. The trousers are very much like the bloomers. They are made of wool or cotton, usually black in color. The coat is called *arkalook*. Some are long enough to reach the ankle, while others reach about the middle of the thigh. The sleeves fasten at the wrist by a button and silk cord. There is a pocket on either side near the belt. Various colors are worn. The *gima* or overcoat is a heavy wool garment reaching to the knee. It is opened in front and fastened with a number of buttons. The belt is a large piece of linen folded many times around the waist.

It is a general custom to shave the head except a small place on each side just over the ear and a spot on the crown of the head. The hair-covered spots are called *zoolf* and are dyed with henna. The most religious men and the aged shave the entire surface of the head. The young men shave the beard except the mustache till the age of thirty years, after which time the beard is clipped at the length of about one inch till the age of forty. After the age of forty the beard is never cut. The mustache is never shaved by young or old. No man has been seen in Persia with a smooth upper lip except Europeans. A man who will shave his mustache is not a Mohammedan, but an infidel; "not a man," but "a girl." The long mustache is regarded as the glory of man.

THE PERSIAN WOMAN—(THE MOHAMMEDAN).

It is the policy of the Mohammedans not to open too wide the eyes of women, consequently they have no schools for girls. Among the higher classes even very few teach their daughters to read, consequently

there are millions of Mohammedan women who, during their whole lives, can never take up a book and read, or sit down and write a letter to their friends. Sometimes it happens that a woman's husband has to reside for a time several hundred miles distant from her. In such a case, should she wish to write to him she will cover her face and go to a priest and tell him what she wants to have written to her husband. He then writes the letter for her and she pays him for it. When she receives a letter from her husband she again has to go to the priest or some one else that can read and have them read it for her. This shows how very ignorant they are, and no wonder then that they are so superstitious. When they go out it is customary for them to cover their entire body with a large blue wrap, while a linen veil with small holes in it for eyes is worn over the face. These wraps they wear are nearly all of the same color and the same material, so that when they are out walking many of them cannot be recognized by their own nearest relatives even. Rich and poor appear just the same. When they go to a party, or ladies' reception we might call it, they paint their faces with a red substance and blacken their eyelashes and eyebrows with black antimony. Many of them color their fingers and finger nails, and even their feet, red with henna. They dye their hair also with henna and plait it in many long braids. They wear necklaces and chains around their necks and bracelets and glass bangles on their arms. Quite a number of them smoke pipes. Most of the ladies of the higher classes are very idle. They invite each other to parties by turns. Often ten or fifteen of them may be seen in the streets attended by servants going to parties. Where women are gathered no men appear, and where the men are no women come. Fashions among Mohammedan women do not

change as they do among ladies of this country. There a costume that was worn by a lady twenty or more years ago is just the same as those worn by their ladies of today. I dare say that I have seen more changes of styles in the ladies' dresses of this country during my short residence here than all the records of Persia in that line could show, were such records kept, from the time of the resting of the Ark on Ararat to the present day. The Mohammedan ladies cover their persons when they go out, but the ladies of this country wear hats upon their heads instead. Mohammedan women are never seen bareheaded, and their voice must not be heard in the streets. If two ladies wish to speak to each other in the streets they must step aside where they cannot be seen by the passers-by. Women of the poorer classes work very hard. Peasant women rise early in the morning and do their milking and general housework. Then they, with their short-handled hoes, cut weeds in the cotton fields. In the evening, when they come home, there will be seen on their backs a five-foot square canvas filled with fresh grass for the cows and buffaloes and their young. This they feed them in the evenings so that they may have plenty of nice milk the next morning. Widows do harvesting, weeding, sewing, weaving and spinning. During wheat harvest they go to the fields and glean, but they are seldom allowed to follow the reapers. They glean after the wheat is stacked; gathering the heads one by one, they take them home and thresh them, and in this way add to the store of grain for the winter. Dish-washing is a very small item with them, for they use very few dishes; after some meals there are none to wash. They very seldom wash clothes either; when they do a certain plant and the bark of the soap tree are used for it and very little soap. It is the women of

the middle and some too, of the lower classes that have made Persia famous all over the world for her elegant rugs, carpets and shawls. They spin the yarn and dye it at home in the excellent colors that hold their own as long as a piece of it remains. It takes a long time to make these rugs, however, for every particle of the work is done by hand. It requires from three to four months to make a single rug, but when finished it is not only beautiful, but will last for over twenty years, thus making Persian rugs celebrated not only for their beauty but for their durability as well.

Mr. W. Morgan Shuster says:

During the five years following the successful but bloodless revolution in 1906 against the oppressions and cruelty of Muzaffaru'd-Din Shah, a feverish and at times fierce light has shown in the veiled eyes of Persia's women, and in their struggle for liberty and its modern expressions, they broke through some of the most sacred customs which for centuries past have bound their sex in the land of Iran.

I had ample opportunity to observe the frequent manifestations of the influence and high purposes of the Mohammedan women.

We of Europe and America are long accustomed to the increasingly large rôle played by Western women in business, in the professions, in literature, in science, and in politics, but what shall we say of the veiled women of the Near East who overnight become teachers, newspaper writers, founders of women's clubs and speakers on political subjects? What, when we find them vigorously propagating the most progressive ideas of the Occident in a land until recently wrapped in the hush and gloom of centuries of despotism? Whence came their desire to play a part in the political and social regeneration of their country and their unwavering faith in our political and social institutions? That it came and still exists there can be no possible doubt, and with it was born the discriminating intelligence which is as a rule acquired only by long years of practical experience.

The Persian women have given to the world a notable example of the ability of unsullied minds to assimilate rapidly an absolutely new idea, and with the élan of the crusader who has a vision, they early set to work to accomplish their ideals.

I had been fortunate enough shortly after reaching Persia to win the confidence of the National Assembly, or Medjlis, a body which fairly represented the hopes and aspirations of the great mass of the Persian people. This point gained, I was soon made

aware that another great, though secret, influence was watching my work with jealous but kindly eyes. It was well known in Teheran that there were dozens of more or less secret societies among the Persian women, with a central organization by which they were controlled. To this day I know neither the name nor faces of the leaders of this group, but in a hundred different ways I learned from time to time that I was being aided and supported by the patriotic fervor of thousands of the weaker sex.

A few examples may suffice. While sitting in my office one morning last summer, I was told that one of the Persian clerks in the Treasury Department wished to see me on an important matter. Information comes unexpectedly and from such curious sources in the Orient that no offer can be safely rejected. This young man came in. I had never seen him. We spoke in French, and after receiving permission to talk freely, with many apologies he said that his mother was our friend; that she had commissioned him to say that my wife should not pay a visit to the household of a certain Persian grandee, by whose family she had been invited, since he was an enemy to the Constitutional Government and my wife's visit would make the Persians suspect me. I thanked him, and at the time did not myself know of the contemplated call, but soon learned that it was planned, and, of course, advised against it. I called the young Persian again and asked him how his mother knew of this purely private social affair of my wife's; he said that it had been known and discussed in the secret society to which his mother belonged, and that it was decided to warn me against it.

On another, more recent occasion, a large crowd of poor women came to the Atabak Park to demonstrate against me because the Treasury had been unable to pay the government pensions, on which there was over a million dollars then due. The available funds had been necessary for the volunteer troops who had been fighting against the ex-Shah. I sent one of my Persian secretaries to see these women and ask who told them to come and make this demonstration. He returned mentioning the name of a famous reactionary grandee who was at the time well known to be favoring the cause of Muhammad Ali. I had them told that they would be given an answer on the following day if they dispersed quietly, which they did.

I then sent to one of the women's societies a simple explanation of our financial straits and the impossibility of paying these pensions because of the needs of the constitution government, with the request that they prevent any further agitation against the Treasury. Though it did not become possible to pay the pensions, there was never another demonstration by women on this account.

They have a saying in Teheran that when the women take part in a *chuluk* (riot) against a cabinet of the government, the situation becomes serious.

With the dark days when doubts came to be whispered as to whether the *Medjlis* would stand firm, the Persian women, in their zeal for liberty and their ardent love for their country, threw down the last barriers which distinguished their sex and gave striking evidence of their patriotic courage. It was rumored more than once that in secret conclave the deputies had decided to yield to Russia's demands. The bazaars and people of the capital were torn with anxiety. What could the Nationalists do to hold their representatives to their duty?

The Persian women supplied the answer. Out from their walled court-yards and harems marched three hundred of that weak sex, with the flush of undying determination in their cheeks. They were clad in their plain black robes with the white nets of their veils dropped over their faces. Many held pistols under their skirts or in the folds of their sleeves. Straight to the *Medjlis* they went, and, gathered there, demanded of the President that he admit them all. What the grave deputies of the Land of the Lion and the Sun may have thought at this strange visitation is not recorded. The President consented to receive a delegation of them. In his reception hall they confronted him, and lest he and his colleagues should doubt their meaning, these cloistered Persian mothers, wives and daughters exhibited threateningly their revolvers, tore aside their veils, and confessed their decision to kill their own husbands and sons, and leave behind their own dead bodies, if the deputies wavered in their duty to uphold the liberty and dignity of the Persian people and nation.

May we not exclaim: All honor to the veiled women of Persia! With the constraining traditions of the past around them; with the idea of absolute dependence upon the fancy and caprice of men ever before them; deprived of all opportunity to educate themselves along modern ideals; watched, guarded and rebuffed, they drank deep of the cup of freedom's desire, and offered up their daily contribution to their country's cause, watching its servants each moment with a mother's jealous eyes, and failing not, even in that grim, tragic hour when men's hearts grew weak and the palsy tread of the prison and its tortures, the noose and the bullet had settled on the bravest in the land.

MOHAMMEDAN GIRLS.

Every Mohammedan father considers the birth of a daughter as a great misfortune, but comforts himself with the hope that his next child may be a boy. If a second one happens to be a girl also, he will upbraid his wife most severely; but no matter how

many girls he has, he must keep and take good care of them all. At a very early age little girls collect numbers of pieces of different kinds of cloth, from which they make dolls to play with. In that country there are no ready-made dolls to be bought for children, so they must make their own. In this way they learn their first lessons in sewing. They also take old stockings and ravel them and save the yarns to make balls out of and then play games of ball upon the rooftops in the fall of the year. Mohammedan girls learn very early to paint their faces and darken their eyes, eyelashes and eyebrows. In order to make their hair very dark they dye it several times in succession with henna. Then it becomes as black as desired and very glossy, and they braid it in many long braids, some times as many as fifteen. They also pierce each other's ears with needles, afterward inserting thread greased with butter to keep the holes open until they are healed. These holes will then remain open for life for the wearing of earrings. They also tattoo each other's face and hands and sometimes their feet by pricking a wound the size and shape they wish and then filling it with black antimony. They also will remain black for life. Christians there do the same thing. They also dye their hands and particularly their finger nails red, and sometimes their feet also, and in every way, little girl like, imitate the example of their elders. They carry with them pocket looking-glasses, but boys and young men never do so, for it is considered a great shame for a boy to carry a mirror, and if he were seen with one in his possession he would at once be called a girl. Quite young daughters of the middle and some of the lower classes are taught to weave rugs and carpets and to make some ornaments for the house and some articles for their weddings. Girls in general are strictly forbidden the company

of boys and are not even allowed to speak to them. The boys and girls never mingle together, but are always kept separated, girls associating with girls and boys with boys. There are no occasions whatever when both sexes may be gathered together.

MOHAMMEDAN BOYS.

The news of the birth of a boy is the source of great joy and happiness to the father. When several sons are born in succession their mothers receive much praise and honor at the hands of her husband for these great blessings.

At the age of five or six years they play games with sling-shots and nuts instead of the marbles in which the boys of this country delight. There are no public schools in Persia except some parochial schools in connection with the mosques or temples and taught by Mohammedan priests. Very few village boys go to school at all, but most of the boys who live in the cities go to school and learn to read and write. When boys go to school they usually sit in two rows. One row sits along each wall, books in hand, and the other row along the opposite wall, while the teacher sits in the center of the room. They do not use chairs, but sit on the floor, which is covered with a reed matting. When they are studying their lessons they sway their bodies backward and forward as though they were in a rocking chair, and read in a sing-song style as though they were chanting, sometimes so loud that they can be heard for quite a distance. They have neither blackboards nor slates, but use paper and reed pens for learning to write. They put their left knee on the floor and set their right one up for a desk to rest the paper on. They use the Arabic alphabet and read and write from right to left instead of left to right. They also begin their

books at the back, reading forward. In their schools they learn to read some tales and traditions of the Koran and some poetry, but do not study much mathematics or geography or no science, but plenty of astrology. When they have finished school they become secretaries, shopkeepers, merchants, priests, jewelers and bankers.

MATRIMONY.

THE population of Persia is made up of many different tribes, nationalities and religions, each of which retains its own language, manners, customs and peculiarities, and refuses to enter into any marriage compacts with the others. At present there are living in Persia Jews, Christians, Mohammedans and many other tribes of different faiths, but none of them are allowed to intermarry without exacting concessions from the others that they are unwilling to make. As, for instance, the Mohammedans, being the ruling class, a Christian young man is not allowed to marry a Mohammedan girl and at the same time remain a Christian. For, although she and her parents may be at heart converts to the Christian religion, they are forbidden by law to change their faith; and, on the other hand, should they be sincere in their religious convictions they will know that according to the law laid down in their Bible, the Koran, no faithful Musulman is allowed to marry an infidel or a Christian unless he should become a follower of Mohammed.

Christian parents would never even think of giving their consent to the marriage of their daughters to the hated, persecuting Mohammedans and, furthermore, they know that they should "not yoke themselves unequally together with unbelievers." Both parties being equally strong in their faith, equally governed by their prejudices and equally unyielding, such marriages are not allowed to be consummated.

Occasionally a Mohammedan will capture and carry off a pretty girl among the Nestorian and Armenian Christians, compel her to become a Mohammedan and then marry her. With these few exceptions each sect marries within its own bounds.

In some instances a stranger may almost gain the consent of those concerned to marry a beautiful and wealthy girl, but before the negotiations have been completed her relatives will hear of it and propose one of their sons as a suitor in order to keep her from marrying a stranger. Such matches are made from purely selfish motives and are seldom happy, hence a saying in Persia, "When cousins marry, they are never happy."

In addition to the fact that people are usually little acquainted except in their own villages, there is another objection that weighs with them against having their sons take wives from other villages situated at any great distance from them, and that is the inconvenience of making the journey to and from the wife's home in a country where there are no railroads and few wagon roads even. In case there is sickness or death, or any occasion of great rejoicing, the young wife would naturally want to visit her old home, and then the journey would have to be made on foot or on horseback. If the distance were too long to walk and they owned neither horse nor donkey, the husband would be compelled to hire them and thus involve extra expense. These arguments may seem strange to the young people of this country who make their own matches without much consideration at all, except their own inclinations in the matter, but they must remember that in Persia it is really the parents of the contracting parties who make the matches, and

they weigh well the arguments pro and con; and, furthermore, the children are noted for their unquestioning obedience to their parents.

The Mohammedans of Persia marry very young, that is, from the age of twelve years and upwards, the early age at which they reach their maturity and the desire on the part of their parents to have them marry as young as possible. Sometimes parents, in order to perfect a friendship existing between themselves, betroth their children while they are quite young, and sometimes a man may notice that a certain family has daughters who are good naturally, both capable and obedient and at the same time healthy and beautiful. He naturally enough wishes to secure the hand of one of these girls for one of his sons, and in order to make sure of this and to make it impossible for any other man to ever set eyes upon her he gets her parents to consent to having them betrothed while they are yet children, and when they are grown the marriage is consummated. All these motives are quite common among all the nationalities that live in Persia.

After the engagement has taken place it is customary among the Mohammedans for the affianced boy and girl or their parents to choose each a representative, who meet, or else the parents themselves meet, and decide what or how much money the boy shall pay to his intended wife if at any time after they are married he may wish to put her away by divorce. This money is called "kaben," and the amount varies from ten to one thousand dollars, that depending largely upon the standing financially of the contracting parties. The sum being fixed, the two representatives or the parents of the engaged couple, as the case may be, go to their priest and have him write two letters of documental testimony, one each for the betrothed couple, in which the fixed amount of

"kaben" is stated. These letters, called "kaben letters," are kept by each party to the compact, and whenever the husband grows tired of his wife or dissatisfied with her he simply pays her the stipulated amount of "kaben" for her maintenance and is thereby divorced from her.

This makes it exceedingly easy to be divorced, and many evils result from it, so that the Mohammedans themselves, experiencing the evil consequences of this lax law, try to make divorces impossible by fixing as "kaben" something that cannot be obtained. For example, they sometimes fix upon eight or more pounds of mosquitoes or house-fly wings as the "kaben" a husband must pay his wife if he would divorce her. This he, of course, cannot pay.

Sometimes, instead of what has just been mentioned, or a sum of money, or a vineyard, or a field, they will write in the "kaben letters" that if the husband would put away his wife after they are married he must give her an arm or a foot. This also being impossible to furnish, if the husband really wants his wife divorced, he will so abuse her that she will be obliged to say, "Kabenem halal. Janim azad." Which means, "I make my 'kaben' legitimate to you. Now let my soul be free." She will then be divorced and glad of her escape, even though she receives either nothing or only a small sum of money.

POLYGAMY AND DIVORCE.

A Mohammedan is allowed to marry four wives. All four marriages are legal and all four of the wives are considered to be on an equality with each other. He is expected to love them all equally well, and can divorce any one or all of them at his pleasure. Mohammed, to check the frequency of this practice, decreed that a wife divorced for three successive times should not be taken back a third time by her husband

until she had been married to another man and divorced by him. After that her first husband could marry her again. These four wives just described are all legal and the number of such that a Mohammedan is allowed to have at any one time is limited to four, but there is another kind of wife or concubine called "sigha." Here I must explain what a "sigha" is. A Shiite may, according to his law, contract a temporary marriage with a woman of his own caste for a fixed period of time, which may vary from a fraction of a day to a year or several years. Properly speaking, it is the contract drawn up by the officiating mulla (in which both the period of duration of the marriage, and the amount of the dowry—though this last may be no more than a handful of barley—must be specified), which is called "sigha," but the term is commonly applied to the women with whom such marriage is contracted. The children resulting from it are held to be lawful offspring. To the number of these that a man is allowed to have there is no limit. He is allowed to have as many of them as he wishes and can get. There are several causes found in their belief for these plural marriages among the Mohammedans. They believe it is a sin for any woman to not be under the law of marriage, and according to their religion man is regarded so vastly superior to woman that it is perfectly proper for him to rule over many of them; and dominant over these reasons, whether they recognize it or not, no doubt, the natural depravity of human nature, making laws both in morals and in religion to suit its inclinations and fitting its beliefs to its desires.

After these "kaben letters" have been written and sealed by the priest a few days are allowed to pass before the parents of the two contracting parties meet to decide upon the amount of money to be furnished

by the bridegroom's father for the purchase of clothes, "Parcha," for the bride and to appoint a day for the beginning of the wedding. All this arranged, both parties go to a city, where the bride's mother, at the expense of the bridegroom's father, buys as much clothing as she can for the bride. The reason the bride's parents have for buying as much as possible for their daughter is that they (but particularly the mother) feel that their daughter is now going to a strange place to live among strangers and that if she should need more clothing in a short time after her marriage she would be too bashful to ask for it. So her mother, now that she has the opportunity, provides her with enough to make her feel happy at the thought of her marriage and to last until she becomes sufficiently acquainted in her new home to ask for what she needs. After this the bride is busy making her wedding clothes, or "Parcha." Sometimes she calls in her friends to assist her, and at the end of two weeks everything is ready. About two or three days before the appointed day of the wedding the bridegroom's father sends out his heralds to the surrounding villages and towns to invite her relatives and friends to come to the wedding.

It is customary among the Mohammedans to provide the heralds with apples, roses, cloves and other aromatic things. When they are going to invite a person they first present him with an apple or a clove and then extend greetings from the bridegroom's father with much flattery and many embellishments, ending with the statement that he sends his love and asks you to come to the wedding. To this he may reply, "Allah mubaraklasen," which means "God bless it, we will try to come." Should the bridegroom's father invite any one who is of higher rank than himself, such as an official dignitary, he would not send

heralds to such a one, but he would go himself, carrying with him a present suited to his rank. This he would present to him and in a dignified and appropriate manner invite him to the wedding. This person of higher rank may then in turn send him a present worth many times more than the one he receives and in addition may send a couple of musicians to the wedding to play in his honor.

Among the higher classes of Mohammedans who live in cities and are very wealthy, sometimes the weddings continue even over an entire week. They have such long weddings because they are rich and in order to add to their reputation of wealth and superiority. Several male cooks are employed and every one who is invited attends the wedding every day during the whole time, and all are provided with good, substantial meals, consisting mainly of rice and meats. Several couples of musicians are hired for the entertainment of the guests. Also some gypsies to dance and a number of jugglers of superior skill who make sport and amusement for the crowd by their tricks of extraordinary dexterity. Some story-tellers, singers and players on different kinds of musical instruments are also employed for the occasion. Sometimes prominent wrestlers are also secured. At the time appointed for the wrestling match to take place crowds of people flock to the place from every direction. The musicians play exciting tunes while the wrestling continues. Sometimes they are a very even match and continue wrestling a long time before one of them succeeds in throwing the other. Again it may happen that in only a few minutes one may throw the other, whereupon the victorious one receives the prize previously provided by the groom's father.

These performances are all arranged as a kind of program for each day and are given at some place

where every one has the privilege of coming to see and hear them. In the evenings they have a display of fireworks for the enjoyment of the crowd. Sometimes in the evening after the guests have had supper they will select one of their number who is eloquent and witty and elect him as president, "beek," and another they elect as head servant, "parash bashi," to execute the orders of the president, who is invested with full authority to punish, fine or flog any one that is present. He may command the head servant to bring into his presence a certain man, then ask him what his occupation is and all about his circumstances. All this being reported to the president, he tries to entangle the man, then holds him guilty and commands the head servant to make him dance. If he can dance he does so, otherwise he will be fined or punished. The fine is, of course, only nominal, and is seldom really exacted. In this way and by a thousand other tricks that they play on the bridegroom's relatives, they increase the mirth of the wedding festivities.

On such occasions the women do not appear among the crowds of men to see the performances. Usually they cover themselves and go up upon the housetops to see the outdoor exercises.

At weddings Mohammedan ladies and gentlemen never mingle together, but have separate apartments, one for the men and another for the women. No man is allowed to enter the ladies' apartments except the musicians, most of whom are Christians. They are allowed to enter partly because they know that Christians are faithful and pure and can be trusted, and partly because they have so little regard for musicians, whether Christian or Mohammedan, that it is not considered a shame for women to dance before them as it would certainly be to dance before other men.

Even when the wedding continues for more than a week the bride is usually brought to the house of her father-in-law on the fourth day. No matter if the bride and groom do live in the same city, and no matter how close together their houses are, the bride must still ride on horseback in going there because it is customary to do so.

About the time the bride is going to ride on horseback the streets and housetops are thronged with noisy, expectant spectators, while the firing of guns and pistols and the notes of exciting music fill the air. For this reason a very gentle horse is secured for the bride, one that will not become frightened at all this noisy tumult. In the afternoon of this fourth day all the musicians and a crowd of people, some mounted on horseback, others walking, forming a large procession, slowly proceed to the bride's home, where they are welcomed upon their arrival by a volley from the guns and pistols. A little feast is now had at the bride's home, while the bride herself is in another apartment with all of her female companions. These lady friends dress her in an elegant new bridal costume and cover her with two large square veils called, respectively, "Charkat" and "Turma." Charkat is a scarlet veil which covers her entire body except a small space in front, which is covered by a beautiful thin white silken veil called "Turma." Those who see her thus covered may suppose that she cannot see at all, but that is not so, for she can see quite well through the thin silk veil that covers her face. No one can see any part of her except her feet, and when she appears on horseback it is simply as a graceful red figure. At this time the streets and housetops are crowded with joyful spectators. When the bride is ready the musicians play a sorrowful tune while she bids farewell to her parents, who kiss her and pro-

nounce their benediction upon her and then weep after she is taken and put upon horseback. As soon as she is mounted the musicians change their tune from a doleful to a happy one, while another volley from the guns and pistols pierces the air. Her father-in-law throws a handful of copper money upon her head to show his wealth and liberality. It is customary among the Mohammedans to send a lady called "Yedak" along with the bride to take care of her.

The bride's belongings and gifts from home are packed in a trunk and carried by a man on his back after her. A head groom, "Jelodar," holds the horse's bridle.

Some cousins of the bride and groom, or else some of their faithful servants, accompany her on the way to take care of her and see that no harm befalls her. One man holds a mirror toward her face on the way, which means may her way through life be bright.

In this way the procession moves on toward the groom's home, while the way is crowded and the housetops are covered with people. Some of them throw candy and others throw raisins upon the bride's head as she passes, to express their wish that she may be very sweet. If the bride is coming from afar the bridegroom and his comrades, mounted on horseback, go to meet her. When they have approached to within a stone's throw of her the groom kisses an apple and throws it to his bride, or sometimes he may ride up and put the apple into her hand. Immediately after doing this the groom and his party quickly turn and ride away as fast as they can. They are pursued by some of the horsemen of the bride's party, who try to catch the groom. Should any one succeed in doing this he would receive a present in keeping with the rank and circumstances of the bridegroom. In some

places the groom stands in front of the door or on a balcony and when the bride has approached sufficiently near he throws an apple to her.

After this the bride is taken to an apartment prepared for her. During this fourth evening of the wedding the bridegroom's father may receive some presents from his friends. The feasting continues through several more days, and at the end of the previously fixed time the wedding is considered ended and everything is quiet again.

LIFE AFTER MARRIAGE.

A bride is not allowed to speak with her mother-in-law or father-in-law or any member of the family who is older than herself and very little with their neighbors. Neither she nor her husband ever address each other, except when quite alone, by their names. Nor do they ever speak of each other in that way, but use the personal pronoun instead, as "he" and "she."

At home the bride must have her head covered with a veil about two square yards, one end of which covers her mouth close up to the nose and is called "yashmak." When she goes out her entire person must be covered.

If asked anything by her father-in-law or mother-in-law she must answer them either by signs or else, if her husband or a small child is present, she may speak to them and they repeat her answer to the person who asked the question. Neither is she allowed to eat with her father-in-law or mother-in-law, but must serve them as a waiter, not that they regard her as a slave, but because the customs of the country require it. When they have finished eating she will eat either alone or with some of the younger members of the family. She is also allowed to eat with her husband. In this way every bride must live for a few

years, after which she becomes more familiar and is allowed to talk with a good many persons with whom conversation was forbidden before. After several years she may even speak with her mother-in-law, but never with her father-in-law.

When a child is born to a newly-married couple, as is usually the case within a year or two, if it happens to be a boy their joy is beyond measure, and the young mother is greatly praised and considered a very fortunate woman. Should the child be a girl the rejoicing is not so great, but they say, "That is all right. The next one will be a boy, and it is good to have a daughter first, to grow up to help her mother take care of her younger brothers and sisters." They take just as good care of the girls, however, as they do of the boys. On the same day on which a child is born the mother or some other near relative of the child's mother cooks several eggs in butter and takes them to the younger mother, who eats some of them. The services of a physician are seldom called for or needed on such occasions. When a child is seven days old a number of ladies come to visit the mother, some taking with them either a dish of food or a piece of cloth about two yards long. The food is eaten by the family. If the child be a girl they congratulate the parent, saying, "May the foot of your maid be blessed (that is, may her coming into the world be a blessing), and may God preserve her to you. We hope the next one may be a boy." Should the child be a boy, they say, "May the foot of our young man be blessed. May God spare him to you and make him like hair that is never exhausted, but grows again when cut or pulled out. May God not think one son enough for you."

FESTIVALS, BELIEFS, MODE OF BURIAL, AND KURDS

Of the festivals, Kurban Bairam, Oroj Bairam and New Rooz are the most noted. Kurban Bairam

(the Festival of Sacrifice) comes on the 10th of Zil Haja. This festival was instituted by Mohammed in imitation of the great day of atonement on the 10th of the seventh Hebrew month. It was in commemoration of Abraham's offering of Isaac. New Rooz,¹ or new day, commemorates the entrance of the sun into the sign of Aries at the vernal equinox. This is the greatest festival observed by the Persians, and was introduced by Jemshed, a Persian king who ruled many centuries before the Christian era. It was he who introduced into Persia the reckoning of time by the solar year and ordered the first day of it to be celebrated by a splendid festival which is to this day observed with as much joy and festivity as Thanksgiving Day or Christmas in this country. On this day the bazaars in the cities are decorated in Persian style and illuminated in a gay manner. The King marches out of his capital attended by his ministers, nobles, and as many of his army as can be assembled, remaining out as long as he desires. Upon this day all ranks appear in their newest apparel. They send presents of sweetmeats to each other and the poor are not forgotten. In the streets of the cities and upon the country roads crowds of people are seen, some going to visit friends, others returning, carrying with them bundles and packages of sweetmeats or presents. Indeed, this is the day of joy and gladness throughout the kingdom, a national holiday observed by all of the Shah's subjects. They think of it with a great deal of pride and look forward to it with the pleasantest anticipations.

BELIEFS.

The Mohammedans believe that God has sent one hundred and twenty-four thousand prophets into the world, of whom Mohammed is the greatest. Their sacred book is called the Koran. There is a common

¹ New Rooz, or New Year, begins March 21 of the Christian era.

belief among Mohammedans that Mohammed's coffin is upheld by God so it remains suspended in the air. Some believe that magnets have been arranged so as to hold the coffin in the air. The bones of the dead should be conveyed to the tomb of the prophet. I will try to tell you a few things about the Mohammedan superstitions and customs. First I will speak of their funeral ceremonies. They are enjoined by their religion to carry the bones of their dead if possible to the tomb of their holy prophet, so that he on the last day may quicken their bones into life. So when any one dies, they ornament his body by painting the eyes and brows black, and the hands and feet red. For as the deceased is to appear before God he must be beautiful and clean. Then they deposit their dead in brick vaults until their blood is stiffened, after which they are put in separate houses. They have a ceremony of distributing money to the poor. The bones of the dead are separated from the flesh, dried, put in a box, and sent to the tomb of the prophet. The poor people, however, cannot afford to send the bones of their dead friends to the holy tomb. As a rule the rich people only do this. Their cemeteries must be in inhabitable parts, in the middle of the city, or else by the wayside so that every one passing by may say, "God grant you rest and give you part with Mohammed in heaven." Thus miserable is the life of the poor benighted Mohammedans. During life they cannot attain assurance of salvation and after death disgusting ceremonies are performed upon their bodies. Let us thank God for His Gospel and for His Son Jesus Christ, our Saviour.

MOHAMMEDANISM

(a) MOHAMMED.—The term Mohammedanism is derived from Mohammed, the name of the Arabian prophet (as he called himself) with whom it originated. He was born A.D. 570 in the city of Mecca in Western Arabia. Most of his countrymen were idolaters at that time, but there were a few Jews and also some

nomad tribes who had become Christians. From the Jews Mohammed seems to have imbibed the truth of the sin of idolatry, and from the Christians he learned something of the birth, life, and death of our Blessed Lord. An idea that he was commissioned by God to be an apostle to the Arabs, to turn them from the worship of idols to that of the One God, took firm possession of his mind, and his wife Khadija encouraged him in it.

(b) THE KORAN.—Mohammed was subject to fits, and believed that while in them he had revelations from God. These revelations were after his death collected by his son-in-law, and from them a book was compiled called the Koran or "Reading." This the Mohammedans now hold to be divine, and to have been sent down by God entire in its present shape by the hand of the angel Gabriel. Mohammed, at first friendly both to Jews and Christians, became very hostile to them when he found that they refused to accept him as an apostle, or to concede his claim to a divine commission. His followers were told to fight against these peoples who refused to accept the new faith, and to compel them to do so at the point of the sword. This attracted the heathen Arabs to his standard, and although during his lifetime his followers were confined to Arabia, soon after his death, which occurred in 632, they conquered Egypt, Palestine, and Syria.

The Mohammedans called themselves Moslems, a word meaning "surrendered," i. e., to God. Their religion they call Islam, or surrender. Its great distinctive features are a belief in the unity of God, and an abhorrence of every semblance of idolatry.

(c) ESSENTIALS OF PERSONAL RELIGION.—The personal religion of a devout Mohammedan has been thus described:—"Being ignorant of God's righteousness, and going about to establish his own righteousness, he practices religiously the five essentials of his creed. He prays (not like David, three times, or like Christians, twice, but) five times a day. He fasts so rigorously during the month Ramazan that he will rather die than allow one atom of food, or indeed of anything whatever, to pass his lips. He goes on pilgrimage to Mecca, if he has the means of doing so. He repeats the Kalma, "There is no God but one God, and Mohammed is the prophet of God." And he gives alms with open hand to the poor. These are the five fundamental principles of his faith, and obedience to them is his righteousness, and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but "God is merciful."*

(d) TEACHING CONCERNING CHRIST.—Mohammedans hold that Christians teach that there are three Gods, and they deny our Saviour's Divinity and reject His Atonement. They are told in the Koran that He was never crucified, but that some one was changed into His likeness and put to death instead of Him, while

* The Rev. R. Clark in *C.M. Intelligencer*, February, 1877.

He was caught up into heaven. They believe that He will come again at the end of the world and reign in Jerusalem, and that before His return a man called the Mahdi or "Guide" will come to prepare His way. Many are expecting His return very shortly.

(e) SECTS.—There are two great sects of Mohammedans, the Sunnis, or orthodox party, who hold that the first three caliphs, Abu Bekr, Omar, and Osman, rightfully succeeded Mohammed, and the Shiahs, who believe that Ali, who married Mohammed's daughter Fatima was the prophet's legitimate successor, that the three caliphs just mentioned, who held the reins of power after Mohammed's death, and for long kept Ali from the caliphate, were usurpers, and that Husain, the son of Ali, who was killed while fighting for his rights, was a martyr.

(f) ELEMENTS OF TRUTH.—The elements of truth in Islam are important, viz., the unity and spirituality of God; the fact of revelation; and the future life of happiness or loss. Less important because more mixed with untruth is its witness to Law and Gospel; to Patriarch, Psalmist, and Prophet; to Jesus Christ born of a Virgin, ascended into heaven, coming again to judge the world. These points must be noticed again under (c) and (d).

Theoretically there is no object of worship save God. The veneration of the black stone of the Kaaba (the great mosque) at Mecca was probably a concession to local feeling. The reverence shown to saints and their relics or tombs also borders on superstition, especially in Egypt; worldly success is thought to be attributable to them. At the same time many of these things are condemned by strict Moslems.

(g) OBJECTS OF WORSHIP AND SUPERSTITION: *Reverence for the Imams*.—Mohammedans deny having any objects of worship, but among the Shiah sect, to which the Persians belong, the reverence for the Imams (leaders of public worship) amounts almost to worship, their aid in any difficulty being invoked quite as often as that of God Himself.

Charms.—Moslems have great faith in the efficacy of amulets, talismans, and charms. The two former usually consist of the whole or a portion of the Koran enclosed in a gold, silver, leather, or embroidered case. The charms (used to avert the Evil Eye) most often consist of blue beads, black kerbela stones, prayers enclosed in little green (sacred color) bags, or the right eye of a sheep which has been offered in sacrifice at Mecca. Astrologers are frequently consulted in cases of illness, or to ascertain lucky days and hours for a marriage, the beginning of a journey, etc. One sneeze is a very ill omen when anything is about to be done; it is wiser to delay until the spell has been broken in some way, e. g. by a bow, giving alms, or by a second sneeze! Moslems dread losing a limb, thinking they will have to appear in their maimed condition hereafter. It is most unlucky

to admire a beautiful child without invoking a saint or adding a blessing to avert the Evil Eye. The taking of auguries either by means of a book of divination or of the rosary is resorted to constantly.

Treatment of the Sick.—Superstitious remedies for sickness are very common, e. g. "prayer water," obtained by soaking a prayer in water till the native ink is dissolved; if the patient will swallow the pulpy paper as well as drink the water, the remedy is quicker. For an infant with convulsions, the Persians procure a piece of silk or calico just the length of the child, get a mullah (Mohammedan priest or rabbi) to write a prayer on it exactly the right length, and strap it down the child's back.

Superstition Concerning Prayer.—Superstition enters largely into religious rites. Not the attitude of the soul towards God, but the posture and place affect the efficacy of prayer. If the worshipper has not performed the prescribed ablutions; if he is not facing Mecca; if he has not placed something before him (usually the rosary and "prayer seal" made of mud from one of the great shrines); if he has not observed the five postures of prayer (unless incapacitated by illness); the prayer is wholly or partially nullified. One prayer in a mosque is of equal value to twenty-five said in a private house; one in the Kaaba equals one thousand offered anywhere else.

The Pilgrimage to Mecca.—Pilgrims approaching Mecca must don the "Ihrân" (sacred habit) in which alone they may visit the Kaaba; they must compass the Kaaba seven times, each time pausing to kiss the black stone, said to have been pure white when it fell from Paradise, and to have been turned black by the sins of mankind; and they must drink the holy water of Zemzen, said to be the spring from which Hagar gave Ismael water in the desert. After the ten days' ceremonies are over, a final sacrifice is offered, and then the pilgrims shave their hair and pare their nails before returning to the world.

(h) WHAT IS THOUGHT OF GOD.—God, Allah,* is the one and only God. "There is no God but God." "Far be it from Him to beget or be begotten." "There is none but He." The unity of God is the cardinal point of Islam and the cardinal idea of Mohammed: the unbeliever is the polytheist, he who "gives God a partner." God created all things out of nothing by a word. He is unbounded by space or time and unapproachable by any weakness or need. He has revealed His will from time to time by prophets, the first being Adam and the last two Jesus and Mohammed. God "sent down" the law "upon" Moses, the Psalms "upon" David, the Gospel "upon" Jesus, and the Koran "upon"

* The common English pronunciation of "Allah" is wrong. The word should be pronounced: Ol-law; with the *l* doubled as in the Italian *della* and with the accent on the last syllable.

Mohammed. Each of these books confirmed the one before it. No new doctrines were added or old ones denied, only certain commands and prohibitions were cancelled.

His Character.—As for the character of God, it is revealed by the ninety-nine names, the most important of which are those which center round power, mercy, vengeance. The power of God is exalted over His holiness and His love, with the result that His mercy and His judgment become arbitrary. God rewards and punishes whom He elects, absolutely; the center of gravity is shifted from sin and righteousness to the absolute fiat of God; hence, there is a weakening of the idea that sin *as such* is repellent to God, and of the consciousness of and conscience for sin in man. In fact, men were originally predestined to sin or to faith; hence, again, is a weakening of the sense of responsibility in man. All of which, combined with the defectiveness of the concrete ideal in Mohammed himself, makes the moral ideal and aim of Moslems low, and incapable of rising to the idea of true holiness and spiritual morality.

His Personality.—It has been said above that the prime importance assigned to the Omnipotence of Allah makes His mercy arbitrary; not an act of love, but of will. It is based on nothing either in the Deity or in man, save an empty act of will. The idea of Atonement is utterly absent: that act of God Himself, definitely planned by highest Love at highest cost, to create conditions which would make the forgiveness and acceptance of sinners morally possible to a holy God, is wholly unintelligible to the Moslem and speaks to him only of weakness in God, of God *having* to do this and that in order to effect salvation. And, in fact, this weakness as to the character of God causes unreality as to His Personality. Has the Mohammedan Allah "the value of God" to the Christian? Assuredly not; and there is that in Islam itself which confirms the idea that the Moslems have little idea of the personality of Allah. In the first place, to be with God, to "see" Him, to find joy and glory in Him and His presence only, are ideas which have next to no place in the Moslem idea of the future life. One is tempted to ask, "Here is Heaven, but where is God?" And secondly, Islam has shown the tendency of all pure Deisms in that, whenever it has wearied of the coldness and barrenness of its idea of Deity, and desired to evolve room for the idea of nearness and communion, it has rebounded inevitably to the opposite one-sidedness of Pantheism, that system which denies that God is a Person at all.

(i) IDEAS CONCERNING THE STATE AFTER DEATH.—The Moslem idea is a Hell of eternal physical torments and a Heaven of eternal physical delights. The phrases and images that express these two thoughts are physical. Men are assigned their fate by God as Judge in conformity with their adhesion or nonadhesion to Islam, which itself was decided by a fiat before creation. Sin-

cerity is regarded as essential. Not all so-called Moslems will be shaved; but it is sincerity *in making the profession of the Creed*, not sincerity in practically living a holy life, which is required. A holy unbeliever will not be saved; an unholy believer will, if his intellectual conviction be correct and unfeigned. The faith that saves is entirely an intellectual act and need have no particular effect on the moral life to ensure salvation.

(j) THE GREAT OBJECT IN LIFE.—“Islam” signifies submission, submission to the will and truth of God. This is the great object of life to the true Moslem. A noble object! The value of submission, however, is dependent on the value of the idea to which it is made. And as we have seen, the God to whom the Moslem submits is like a somewhat arbitrary monarch, obscure as to his personality; and his “truth” to which submission is made is a system embracing much that is trivial as well as not a little that is positively not right or good. This affects the moral value of the submission itself; it is mechanical rather than intelligent, fatalistic rather than filial. It does not necessarily make the submitter a better man; it may make him a worse.

DIVIDED INTO FACTIONS

The Moslems are divided into two great factions, namely, the Sunnites and the Shiites. The Sunnites accept the first four successors of Mahomet as rightful Caliphs. The Shiites claim that these first four Caliphs were usurpers, and insist that the first real Caliph after Mahomet was Ali, the son-in-law of the prophet and the husband of his daughter Fatima. Their great hero and saint is Hosain, favorite grandson of the Founder of the Faith. He had declined to take the oath of allegiance to Moawiya, the new Sunnite Caliph. Hosain met Moawiya in battle, at a spot just outside the city of Kerbela, and was signally defeated, his followers being massacred to the last man, after he had been killed by an arrow. The spot where he fell became holy ground. A magnificent mosque was built upon it and the site is more sacred to the Persian and Indian Moslems than Mecca itself. In fact, every Moslem of the Shiite sect either makes pilgrimage to Kerbela in life or else makes provision for being buried there after death.

YOUNG TURKS MAKE MISTAKE

Whereas the Young Turks' Ottoman army have during the present war been guilty in the eyes of all the followers of the prophet of bombarding Mecca and of actually shelling the sacred Kaaba and the tomb of the prophet, Great Britain has treated Kerbela, like Bagdad, with the utmost reverence and consideration, just, in fact, as she did Jerusalem, preferring to have recourse to much more arduous and difficult military methods of advance and capture rather than to injure any sacred shrine by means of gun fire. It is this consideration for the religious feelings of the Moslems, so opposite in every respect to the brutal disdain and vandalism of the Germans in such matters, that has won for the British the good will of the followers of the prophet throughout the world, and especially of those adherents of the Shiite denomination of Islam who people Persia and who form the bulk of the Moslem population of India.

This will tend to greatly facilitate the very necessary work of administrative, political and, above all, economic reform that is needed in order to render Persia an orderly, law abiding and prosperous nation, instead of a bankrupt state; a continual trouble to foreign powers by reason of eternal anarchy and civil war.

SUFISM MODIFIES ISLAM

One element which has permeated and modified Islam is Sufism. This is universally recognized. Sufism is a pantheistic mysticism. It is a philosophy, almost a religion, which has been added to and mixed with the religion of the Prophet and wrought a strange transformation. Its first great development was in Persia. Persian thought and literature are imbued and permeated with it. And the influence of Persia on Mohammedan thought has been without measure.

The Arab historian Ibn Chaldoun says: "The majority of those who taught and preserved the sacred traditions were Persians, and the same is true of our systematic theologians and commentators on the Koran." Many of these were pantheists in philosophy, and they sought to find a basis for it in the new religion by explaining texts of the Koran in accordance with it. By Sufism the rigid monotheism of Islam has received a pantheistic mode among millions of its votaries. The simple creed, "There is no God but God" has come to mean to them, God is the only being,—the universe is but a mode of God's existence. As the poet Jami says (Browne, in "Religious Systems of the World," p. 327),

"Thou art absolute being, all else is but phantasm,
For in thy universe all things are one."

The absolute supreme Being, perfect Goodness, perfect Beauty, manifested the world that he might be known and loved, according to the saying of the Koran, "I desire to be known, therefore I created the world." The first creation was the Primal Intelligence or Will, and from it and through it came into being all spirits, intelligences, and the elements. Man's soul is from God and "verily unto Him do we return." Belief in the *tohid*, or unity of God, means to hold to, and to desire to attain to, union with Him as the aim of all things. Man is God. Mullah Jalalud-Din exclaims to his spiritual Guide, "Oh, my Master, you have completed my doctrine by teaching me that you are God and that all things are God." The waves when they settle down become the sea, so men are the waves of God and after death return to His bosom. Hence the injunction, "Adore God in His creatures" (J. P. Brown: "The Dervishes," p.

333). Since all is God, there is no idolatry, for all worship is rendered to the One, though maybe with imperfections.

Sufism gives allegorical and mystical interpretation to the doctrines and rites of Islam. It delights to picture the relation of the soul to God as that of Lover and Beloved, the enraptured, entranced one contemplating the Supreme Beauty. All the imagery of love and the thrill of amorous passion set forth spiritual communion. The delights of the senses, the intoxication of wine and hasheesh, are symbols of divine things. The great Persian poets, Fardusi, Saadi, Hafiz and Nizami, abound in praises of wine and love. One party considered them unorthodox. Fardusi was on account of this accusation refused his reward for his poem and burial in the public cemetery. A Shiah Mujtahid destroyed the first monument erected over Saadi's grave at Shiraz. Hafiz, now regarded as a saint and his tomb as a shrine, was at first refused burial by Mohammedan rites. Finally they drew lots to settle it. A child opened at random upon the following verse of Hafiz:

"Withhold not thy foot from Hafiz;
For though he be drowned in sin,
He fareth to heaven."

He was considered a libertine, fond of wine, women, and music. Sufis pretend that his amorous and bacchanalian poetry is allegorical. He has the fortune to be "adored by both saints and sinners." It requires much credulity to believe that their antinomian verses relate to spiritual desires. Even this summer, a Moslem writer (*Islamic Review*, July, 1915) interprets the secularism and pessimism of Omar-i-Khayyam as spiritual and orthodox. In truth, Sufis are free from

the Law and not only from its rites but from its restrictions on conduct. Shans-i Din says (quoted in Canon Sell's "Sufism," p. 64) :

"The man of God is beyond infidelity and religion,
To the man of God infidelity and religion are alike."

The "Masnavi" of Jalal-ud-Din says: "When one is out of the Kaaba, he looks towards it, but for him who is in the Kaaba, it imports not what direction he turns." One in God's love need not fulfil the Law.

Sufism involves a different conception of salvation from Islam. Salvation, according to it, is to be freed from self, to be in union with God, by means of increase in the knowledge and love of Him. Man the seeker after the Truth is a traveler on life's journey. The goal is God. The way has various stages or degrees. Beginning with the Law, obedience to the Shariat, the traveller passes to the Path of Mystic Rites, bringing purity, then to knowledge, immediate communion with God, and further on to the stage when he is in Truth itself, united to God. The last stage is called *fana*, which is usually translated "annihilation." The word is interpreted by Al Sarraj, a philosophic mystic (R. A. Nicholson, Roy. Geog. Soc., 1913, p. 61), to mean a "passing away," in opposition to the word *baga*, "continuance," a passing away of conscious thought of self, a passing away from passions and desires and even perceptions and the concentration of all entirely on God. Others regard it as such an entire absorption of self in God that the individual can say, "I am God."

The means of progress in the Way are contemplation, meditation, adoration, remembrance of God, induced and aided by rites peculiar to Sufism. After the first stages, ordinary forms of prayer and worship and reading of the Koran are neglected, and emphasis

is placed on the inner light, "the eye of the heart," as the instrument of direct communication with God. The ritual used to incite this condition is called the Zikr. This includes various recitations, repetitions, and physical and mental gymnastics, by which the mind is fixed on God and the emotions and nerves excited. The formula for repetition is varied, but the most common words are the name Allah, repeated 1,001 times, or the ninety-nine names of God, or the first clause of the Creed, the kalima. "La illa ill Allah." These words are repeated until an ecstatic or hypnotic stage is reached. This zikr is pronounced by no less an authority than Professor Margoliouth to be compound of "various hysterical and hypnotizing processes." The zikrs are of two kinds, silent and vocal. They are sometimes accompanied by a variety of motions, as swaying, whirling, dancing, or by ejaculations, singing, or howling like a dog. Musical instruments are used either for the soothing effect or to give vivacious movement. The order of the Maulavis have a band of six or more instruments. This is a striking innovation, for tradition says that Mohammed stopped his ears when he heard the music of a pipe. Some orders perpare for the zikr¹ by long periods of solitude, fasting, and vigil. The disciples, who are called darvishes or fakirs, when in this state of trance see visions, experience ecstasies, are excited to frenzy, or fall into unconsciousness. In this state some of them

¹ Some students of Islam attach considerable value to its mysticism and to more spiritual forms of the zikr as a means of soul-
uplift. Among these are Prof. D. B. Macdonald and Rev. G. Swan of Egypt. The latter (*Moslem World*, 1912, p. 380) expresses the conviction that the study of the aims and effects of the zikr might aid the evangelistic missionary, and that Christians, by imitating it or by finding a substitute for it, might disclose a source of satisfaction to the heart. He puts the query whether it is not in it that the secret power of Islam lies. Most observers despise the zikr as a religious rite of little value.

perform wonderful feats, such as eating, without pain, red-hot coals, handling and placing in their mouths red-hot irons, eating live snakes and scorpions, pounding their bodies with rocks, or lying prostrate to be trodden upon by the Sheikh's horse.

ORDERS OF DARVISHES

The one who has passed through the stages and attained oneness becomes a Sheikh or Murshid, to guide others to attain. The disciple must submit his will to the Sheikh's will, vow to obey him and forsake self, surrender all control of his thought and personality to the Sheikah. Certain classes of darvishes take vows of poverty and beg from door to door. From this the name is derived, *dar* meaning door in Persian. There are many Orders. A very few of them have the vow of celibacy as the Baktashi had at first. But this is contrary to the genius of Islam. Tradition reports that Mohammed said: "When the servant of God marries, he perfects half his religion," and "One prayer of a married man is worth seventy of a bachelor." Sheikh Abdul Kadir, the founder of the Kadiris, had four wives, some concubines, and forty-five children. A Nakshbandi Sheikh told Dr. Hughes that he had wished to remain celibate, but his disciples insisted that he should perfect his religion by taking a wife. Asceticism is practiced by neglect of the body and indifference to worldly comforts. A Persian darvish, half naked, covered with rags and vermin, suffering from hunger and exposure, said to me: "Will not this subjection of my body purify my soul?" It is common for darvishes to live in *takias* or lodges, sometimes in the crowded city, sometimes in solitary spots.

THE KURDS

The Kurds are the wildest tribes of nomads in Asia. During the past years they have attracted

the attention of the civilized world by their horrible massacres of the Armenians. The original stock from which the Kurds came is not known, but it is believed that in their blood is a mixture of Chaldean, Babylonian, Assyrian and Arabian, and that the wildest characters in all these nations formed the tribe of Kurds. To-day the Kurds number about 3,000,000. Their dwelling place is in the Kurdistan mountains, part of which lies in Persia and the rest in Turkey. They are nominally subjects to these two countries, but practically they are a band of outlaws and beyond the control of their government.

Some of them are farmers and shepherds, but most of them are robbers. If a Kurd has not killed six or seven men, he is not respected and is considered unworthy to live. My father once told me a story which he heard from one of the Kurdish chiefs. He said he had a son who was very bashful, and this was considered quite a disgrace, for one of these chiefs is always made leader in case of war. It would also be impossible for him to marry one of the best girls unless he was a successful thief and robber. He carries with him a gun and a sword, and no matter how bloody and evil the deed he commits may be, it only adds respect and honor to his name.

The Kurdish hordes differ little in the essential points of character from the other native inhabitants of Persia. Although there are several cities in their country, the military clans are not often found to inhabit them, nor do they assemble in large encampments except for purposes of war. Indeed, whether in tents or in houses, they seldom dwell together in larger numbers than are comprised in a few families. To this custom, so adverse to the progress of improvement, some refer the fact that their condition and manners have experienced so little change during

more than twenty centuries. Neither civilization nor conquest has ever penetrated the wilds of Kurdistan. The inhabitants have preferred their barbarous freedom to the refined enjoyments which they saw to be so frequently accompanied with softness and slavery. In Senna, Solymaneah, Betlis, and other towns, there are mosques and priests, and in these the written law is administered as in other parts of Persia. But in general they continued to be governed by the usages of their forefathers; yielding implicit obedience to their chief, which repays by protection, exercising his authority on all occasions with strict regard to their customs and prejudices.

As has been already said, they have little regard to the ordinances of religion; and in like manner their allegiance to the king is extremely slight and doubtful, being generally measured by their power of resisting the royal authority.

The Wallee of Ardelan keeps a costly court at Senna in princely state, and maintains a considerable military array. The great delight of the Kurds is in arms and fine horses, in the management of which they excel. Colonel Macdonald Kinneir gives a lively account of the appearance of these warriors: "When a Kurdish chief takes the field, his equipment varies little from that of the knights in the days of chivalry; and the Saracen who fought under the great Saladin was probably armed in the very same manner as he who now makes war upon the Persians. His breast is defended by a steel corselet inlaid with gold and silver; while a small wooden shield, thickly studded with brass nails, is slung over his left shoulder when not in use. His lance is carried by his page or squire, who is also mounted; a carbine is slung across his back; his pistols and dagger are stuck in his girdle, and a light scimitar hangs by his side. Attached to the saddle,

on the right, is a small case holding three darts, each about two and a half feet in length; and on the left, at the saddlebow, you perceive a mace, the most deadly of all his weapons. It is two and a half feet in length; sometimes embossed with gold, at others set with precious stones. The darts have steel points about six inches long, and a weighty piece of iron or lead at the upper part to give them velocity when thrown by the hand."

There is a wonderful thing about the Kurd women. In all their ignorance, they make the most beautiful rugs and shawls in the world, which we find in their filthy houses. We cannot imagine what filthy homes they have. Half of them are usually built underground. I have been in homes where there were about eight horses, three cows, one hundred sheep and nearly two hundred chickens, and in the center of this large room is the mother and her dear children sitting around the fireplace. In the cold weather they have a round bench which they put on the fireplace and spread a large quilt over it. They all lie around this and use the quilt for a covering for the night. Their language is mixed old "Parsee," which the English people call fire-worshippers. Their religion is Mohammedan, but they are very ignorant and superstitious. One of the missionaries was traveling there and met a shepherd and asked him if he ever prayed. He replied that he did not know how to pray. The missionary asked if he would like to learn. He replied that he would. The missionary tried to teach him the Lord's Prayer, but he could not commit it. A happy thought came to the missionary. He thought he would name some of the sheep with the words of the Lord's Prayer. Soon the shepherd committed it. A year or two later the missionary met the same shepherd and asked him if he still remembered the Lord's

Prayer. He replied that he did. After repeating it with only one mistake, the missionary complimented him and said, "You have omitted 'Thy kingdom come.' " He replied, "Yes, 'Thy kingdom' died a year ago." Such a kindly spirit will teach truth even to the dull mind of a shepherd.

CHAPTER III.

THE ALKORAN—ITS DOCTRINE AND PRECEPTS—
TRANSLATIONS OF THE KORAN, RELIGIOUS FANATICISM, TURKEY AND THE GREAT WAR, PROCLAMATION OF THE HOLY WAR, THE MOHAMMEDAN PRIESTHOOD, THE CANON LAW OR SHARIAT, MOSQUE AND ITS SERVICES.

ALKORAN is the Mohammedan's Bible. The word "koran" means to read in Arabic, reading, or, rather, that which ought to be read.

The Koran contains 114 sura, or chapters, and each chapter is named from the chief subject treated therein, as "Praise," "The Light," "The Woman," etc. Next after the title, the head of every chapter, except only the ninth, is prefixed with the solemn form Bismillah, in the name of the most merciful God. The Koran is universally allowed to be written in the dialect of the tribe of Koriesh, which is the most noble and polite of all the Arabian language. The style of the book is very beautiful and fluent, especially where it imitates the prophetic manner and Scripture phrases. The general design of the Koran seems to be this: To unite the professors of the three different religions, idolaters, Jews and Christians, in the knowledge and worship of one eternal, invisible God, by whose power all things were made and those which are not. He is the Supreme Governor, Judge and absolute Lord of all creation, and to bring them all to the obedience of Mohammed as the prophet and ambassador of God.

The great doctrine of the Koran is the unity of God, and to restore which point Mohammed pretended was the chief end of his mission. The fundamental

position on which Mohammed erected the superstructure of his religion was that from the beginning to the end of the world there has been and forever will be but one true orthodox belief, consisting, as to matter of faith, in the acknowledging of the only true God and the believing and obeying such messengers or prophets as He should from time to time send to reveal His will and law to mankind, of whom Moses and Jesus were the most distinguished till the appearance of Mohammed, who is their seal (soul), no one to be expected after him. The Mohammed was the author of Koran, but, however, the Mohammedans absolutely deny that Koran was composed by the prophet himself, or any other for him. They believe it is of divine origin, is eternal and uncreated, remaining in the very essence of God; that the first transcript has been from everlasting by God's throne, within, on a table of vast bigness, called the preserved table, in which were also recorded the divine decrees, past and future; that a copy from this table in one volume on paper was, by the ministry of the angel Gabriel, sent down to the lowest heaven in the month of Ramadan by parcels, some at Mecca and some at Medina, at different times during the epoch of twenty-three years. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter after the new revealed passages had been from the prophet's mouth taken down by the scribe; then they were published by his followers, several of whom took copies for their private use, but the greater number got them by heart. The originals, when returned, were put into a cask, observing no order of time, for which reason it is uncertain when many passages were revealed. When Mohammed died he left his revelation in the same disorder as I have mentioned. The present order of the Koran was com-

piled by the Abu Bekr, the successor of Mohammed. The Koran is the Mohammedan's rule of faith and practice. It is held in great reverence and esteem. They dare not so much as touch it without being first washed or legally purified. They write these words on the cover or label: "Let none touch it but they who are clean." They read it with great care and respect. They swear by it, consult it on their weighty occasions, carry it with them to war and knowingly suffer it not to be in the possession of any of a different persuasion.

To this religion he gives the name of Islam, which means resignation to the services and commands of God. The Mohammedans divide this religion into two parts—Imon and Din—meaning faith and practice. They teach also that it is built on five fundamental points, one belonging to faith, and the other four to practice. The first is that confession of faith which I have already mentioned, that there is no God but the true God, and that Mohammed is His apostle. Under this they comprehend six distinct branches, viz:

1. Belief in God.
2. In His angels.
3. In His Scriptures.
4. In His prophets.
5. In the resurrection and day of judgment.
6. In God's absolute decree and predetermination, both good and evil.

The four points relating to practice are:

1. Prayer.
2. Alms.
3. Fasting.
4. The pilgrimage to Mecca.

Other precepts and institutions of Koran are prohibition to drink wine, under which name all sorts of strong and inebriating liquors are comprehended.

Of the morals, polygamy is allowed by Koran, the holy day Friday, or sixth day, is observed. The Mohammedans do not think themselves bound to keep their day of public worship so holy as Jews and Christians are obliged to keep theirs. They are permitted by Koran to return to their employments after divine service is over. Yet the most devout disapprove the applying of any part of that day to worldly affairs, and require it to be wholly dedicated to the business of the life to come.

The life that is to come shall be spent in Paradise or heaven. In Koran Mohammed declares that there are seven heavens. Above all is the heaven for prophets, martyrs, those who die in battle for religion's sake, and for angels. Chief among all in this heaven is Mohammed, mediator between God and believers. The other heavens will be inhabited by believers, the degree of piety and integrity determining to which heaven they shall go.

Heaven is pictured as an earthly paradise. There are beautiful gardens, vineyards, green pastures, fresh fountains, the river of living water, many bathing pools of glass, a palace of marble and glass, ornamented with pearls and diamonds. The trees bear fruit continuously, some in blossom, others ripe with fruit. Prominent are the palm and grape, fruits which were favorites of Mohammed while on earth. Choice fruits grow in abundance and on low trees, so that a man can stand on the ground and eat of the fruit. Each vine bears 7,000 clusters of grapes, and every grape contains 7,000 gallons of juice. The pastures are generally green, and in them grow many thousand varieties of flowers of exquisite odors. There are no animals in heaven, as they are not needed. There will be no dogs, cats, swine, nor unclean birds, as eagles, hawks and buzzards. But there are millions

of brilliantly plumaged birds whose melodies continually ring through heaven. The walls and gates of heaven are as described in the twenty-second chapter of Revelation.

Believers will spend eternity in the joys of luxurious life in paradise, amidst blooming gardens and beautiful virgins. To an ordinary believer will be given 72 houris or female angels. These creatures are described in the Koran as being fair, with rosy cheeks, black eyes and in blooming youth. Such beauty the eyes of men have not seen on earth. Martyrs and more pious men have more than 72 houris, the number increasing in proportion to the believer's prominence. The believer will sit under a fragrant tree in a golden chair, or lie on a golden cot, while birds overhead sing wonderfully sweet. His fairies will be about him and offer him choice unfermented wine in a golden cup on an emerald tray.

Saints will live nearer to Allah than ordinary believers, and will have conversation with Him. No people can enter heaven unless they be Moslems. The gate to heaven is reached by a bridge. This bridge is as narrow as a hair, and only believers can walk on it. When a soul approaches the gate it finds Fatima, the daughter of Mohammed, standing there. She asks him to recite the creed: "Allah is the only God, and Mohammed is His prophet." If repeated, the soul enters heaven; if not, with a breath Fatima blows him off the bridge and he falls into hell, the regions below.

TRANSLATIONS OF THE KORAN

Of some significance is the desire of the New Moslems to have the Koran in the language of the people. Mr. Farquhar says ("Modern Religious Movements in India," p. 439): "The Christian contention that sacred books can be of no value unless understood by the people has led all the movements, Jain, Sikh, Parsee, and Moslem, as well as Hindu, to produce translations of the sacred books they use and to write all fresh books in the

vernacular." It is true that the Koran has been translated in the past by Moslems into their own tongues, though objected to by the Hanafi School. These are interlinear translations of a literal, non-idiomatic kind, in Persian, Urdu, Pushto, Javanese, Malayan, Turkish, and other tongues. Now the effort is being made to have freer popular vernacular translations. One of these has been made in Urdu by a well-known novelist, Mulvi Nazir Ahmad (Canon Weitbrecht: "Moslem World of To-day," p. 197). A new version in Turkish was in part published in Constantinople lately, but it was quickly suppressed, as likely to lead to unbelief. A similar fate overtook the Turkish translation forty years ago.

Regarding this educational and literary movement, several things are worthy of attention. It is caused by the example of the Christian world. The stimulus is the knowledge of the benefits accruing to Christian lands and even to the Christian subjects of Moslem rulers. Not a little of the latter is due to missionary institutions. Another fact is that the new education is out of the hands of the mullahs and ignores their dicta. As to method, it grounds primary training on the plain vernacular,—on the modern Persian, not on that of Saadi and Hafiz, on the Turkish of the people, Osmanli, Azerbaijani, Tekki as the region may require. It teaches the colloquial Arabic, using even the readers of the Beirut Mission Press. It strives to reform the chirography and make correspondence and business easy. It teaches European languages, disregarding the old saying of the mullahs that "he who learns the language of the Frank is an infidel." It gives the enlightening benefit of physical science. It quotes approvingly a tradition attributed to Mohammed: "Go forth in search of learning, even if you have to go as far as China." It is founded on the belief that knowledge is power and that they should share with the Christians the secret of this power. Their eagerness makes them apt pupils. The effect on their condition and religious attitude is marked. It results in discontent with their social and political environment and almost as certainly in a modification in their religious thought. Young Moslems are liberalized. The bonds of religious traditions are loosened. Yet some Moslems scorn the possibility of any injurious effect as far as their faith is concerned. M. T. Kadirbhoy writes: "It is possible that religious enthusiasts may cry that science, and especially Western science, may exercise a sceptic influence on the Moslem mind. The possibility is too remote to cause any apprehension. So fast does the Moslem hold to the word of the Prophet and the Koran that no amount of sceptical influence will ever serve to lessen his devotion to his religion and to his God. Youths may put the new wine of the West into the old bottles of the East, keeping the color and quality of the bottle unimpaired" (*Moslem World*, 1912, p. 304). Of more weight is the opinion of Lord Cromer ("Mod-

ern Egypt," Vol. II, p. 230), who declares that the Europeanized Moslem loses his Islamism, cuts adrift from his creed while retaining its lax morality, does not approach Christianity, is intolerant, hates Christians as rivals and because those who are in contact with him deserve to be hated. "European civilization destroys one religion without substituting another." What a strong argument this is that the Church should give them the truth of Christ along with our civilization. Dr. J. A. Oldham, in a review of the condition of the Islamic world (*International Review of Missions*, 1914, p. 46), says: "The disintegration of Islam and the growth of unbelief among the educated classes are proceeding at an accelerated rate and are likely to increase with the growth of foreign influence."

RELIGIOUS FANATICISM

"The secret of success for Islam is in the sword," said Mohammed. His faith teaches that one drop of blood shed for Allah, or God, avails more than prayer, fastings and sacrifices. One night spent in the holy armies of Islam will be rewarded by Allah more than human reason can think. Every one that falls in battle is received in heaven as a martyr and rewarded for his devotion to the faith. After Mohammed's death his successor became aggressive as his force grew stronger. His command to his armies was: "Before you is paradise, behind you is hell." Inspired by this belief, the wild and superstitious Arabs rushed forward and subdued Syria, Palestine and Egypt. The churches in the large cities of these lands were converted into mosques for the worship of Mohammed. In 668 and 717 they besieged Constantinople and in 707 subdued the northern provinces of Africa. In 711 they established a Califate in Spain and Cordova. The Arabs crossed the Pyrenees and made the threat that they would soon stable their horses in St. Paul's Cathedral at Rome. But they were defeated by Charles Martel in 732. Ferdinand drove them out of Spain into Africa. In the East the Moslems had, in the ninth century, subdued Persia, Afghan, Beloochistan, a large part of India, also a large part of Brahmanism and

Buddhism. The Turks were conquered in the eleventh century, the Mongols in the thirteenth century. Constantinople fell into the hands of the unspeakable Turks in 1453. The magnificent church of St. Sophia, in which Chrysostom preached the Gospel with a fiery tongue and many church fathers chanted in it the true Word of God, was converted into a mosque. Today the Koran is read there instead of the Gospel. The Sultan occupies the throne of Constantinople and calls himself the "shadow of the Almighty," boasts in his fanatical religion and scorns Christian powers. On the other hand, the Christian powers look at him with the cold spirit of Christianity, but I believe the time will come and is near when the Gospel will be preached again in the church of St. Sophia instead of the Koran.

TURKISH MASSACRES OF CHRISTIANS

The idea is said to prevail in England that "the Turk always showed a contemptuous toleration for his Christian subjects." Of the contempt there can be no doubt. Sir William Ramsay says ("Impressions, etc.," p. 206): "Armenians and Greeks were regarded as dogs and pigs; their nature was to be Christians, to be spat upon if their shadow darkened a Turk, to be outraged, to be mats on which he wiped the mud from his feet. The Turk then did not mind what religion these dogs belonged to and he was as far as possible from the wish to make them Mohammedans." But with this contempt was also persecution. Sir Edwin Pears says ("Turkey and Its People," p. 350): "Until the nineteenth century the policy was one of constant worry with occasional Bartholomew massacres" (*Ibid.*, p. 42): "I doubt whether at any time since Mohammed conquered Constantinople a quarter of a century has passed without a big massacre." In another place this close student of Turkish history writes (*The Nineteenth Century*, 1913, p. 278): "I assert that ever since the Turk entered Europe, say five hundred years ago, the whole course of Turkish history . . . was a period of Mohammedan fanaticism, during which tens of thousands of Christians died for their faith. The persecutions under which the Christians suffered after the capture of Constantinople, in 1453, were so continuous and striking as to terrorize the sufferers. They were far greater in each century before 1800 than during the last century. Their history under Turkish rule was a long and terrible persecution for their faith. On three occasions every

Christian in Constantinople was threatened with death. In 1512 Salim I proposed to kill them all unless they would accept the Mohammedan faith. The Grand Vizier averted it. One-half of the churches of Constantinople were left to the Christians at the conquest, but before a century all but one were taken from them." Some were bought back with money. Or if instead of the ones of which they were dispossessed, they were permitted to build, they must be of wood that they might quickly decay or be burnt down.

A mere recapitulation of the massacres in the nineteenth century fills one with horror; such infernal brutality and devilish lust, rapine, murder, and barbarity surpass description. In 1822 the Greeks of Chios were almost exterminated. The Turkish rabble hurried to the scene and enjoyed the slaughter as a picnic. Thirty-two thousand boys and girls were sold into slavery, 30,000 of the people were killed, and 30,000 fled into other lands; but 15,000 remained in this most prosperous island. In 1844 10,000 Nestorians were massacred by the Kurds; in 1860 30,000 Christians of the Lebanon were slaughtered by the Druses; in 1876 the massacre of 40,000 Bulgarians aroused the indignation of Europe and brought about the Russo-Turkish war; in 1894-96 200,000 Armenians perished either by slaughter or consequent deprivations. In 1909, under the Constitution, occurred the massacre of Armenians at Adana. "Every man that could be found was shot, hacked to pieces, or thrown into the flames of burning houses and shops. No Christian woman's honor was spared." Churches were destroyed. In city and villages all were hunted down. Twenty-eight thousand were slain. Twenty-one out of twenty-five trained Protestant pastors were massacred. It was more fiendish than the preceding massacre.

TURKEY AND THE GREAT WAR

On the opening of the great war Turkey began general mobilization, calling to arms Christians and Jews as well as Moslems. Many non-Moslems were excused on the payment of fifty pounds. After three months, on November 7, 1914, Turkey entered the conflict on the side of Germany, and proclaimed the jihad.

Why did the Turks enter the war? According to their own word, they believed that the day of deliverance for Islam had come, "the day of vengeance against the oppressors," the day of triumph over those who had despoiled their heritage. "We are fighting," says the editor of the Turkish *Yourdou*, "for the freedom of the Turkish race and of Islam." The *Tarjuman* says: "The Turkish expeditionary army on the West and on the East carries the message of salvation and life to the Moslems living there." Halidah Khanum, the famous writer, graduate of the American College, says: "This war is an absolute necessity; how eagerly our brethren in Russia await the army of the caliphate!"

(*Orient*, January 25, 1915). Sir Edwin Pears, a high authority, confirms this opinion, saying that popular sentiment was with the war party because they hoped to get back some of the territory they had lost.

THE PROCLAMATION OF THE HOLY WAR

The Jihad, or Holy War, was proclaimed with due ceremony, before an immense crowd at the Mosque of Mohammed the Conqueror at Constantinople. By legal custom, questions were asked and formally answered by the Fatva-amini, this constituting a lawful declaration. In this the call is made to all Moslems, "old and young, living in all parts of the world," including those living under the governments of Russia, England, and France, to join battle against the enemy, with their persons and their property; otherwise their conduct is "a great revolt against the Omnipotent and liable to celestial punishment, and if they fight against the Sultan they are to be punished with hell-fire." The proclamation was repeated all over the country and with special ceremony at Jerusalem. The concourse gathered at the Dome of the Rock, the rock-top of Mt. Moriah, the altar of Abraham. The Kazi of Medina was brought to add impressiveness to the occasion. Just as he rose to read, a thunderstorm interrupted him. In a lull he began again, when a fierce wind tossed the flag from its staff at his feet. The Kazi was alarmed at these evil omens and tremblingly read the proclamation, after which he fell into a fit, and died within three days (*Near East*, 1914, p. 384). Far and wide throughout all Islam the proclamation of the Jihad was sent. Through the press, through tracts, and traveling agents the Holy War was urged upon the faithful. Bulletins were scattered by aeroplanes over the armies of the Allies in Belgium and France to call the Moslem soldiers of Algeria, Senegal, and India to allegiance to Islam. Let me give some extracts from a proclamation of the Jihad: "To the millions of Islam! 'God will punish them in your hand; ye will overcome them!' (Koran). Oh, ye faithful, what do ye wait for? How often have the savage Russians, the traitorous English, the Frenchmen born of impure parentage, planted their unclean flags upon your holy mountains. Oh, ye helpless people of India, of the Oxus, of Tunis and of the orphan isles, and you wretched tribes of Turkey. Ye have become slaves of the people of the Cross. If you desire honor and glory, houris and damsels, behold all are in the grasp of your sword. Attack your enemies from every side. Whenever you meet them, kill them. Quicken the failing proclamation of the Unity. Listen to the will of God, the desire of your prophet, the command of the Caliph that you give no rest to the enemy. If you have no arms, *tear his throat with your teeth*. Jihad! Jihad! Oh, Moslems! The Great God is ordering you to fight everywhere. God will give you the victory. He gives you the houris and the damsels of heaven."

Turks and Germans expected great things from the Jihad. Ali Fahmi Mohammed (in *The Near East*) declared: "Egypt would revolt against England in a world-wide conflict or any serious rising in India." Hafiz Bey Ramazan, an Egyptian Nationalist, had been assured that the Kaiser expected to plan his attack in connection with an uprising in India and Egypt. Grothe (quoted by Hurgronge: "The Holy War," p. 36) anticipated that on Turkey's proclaiming the Holy War, the Moslems would attack their masters "here with secrecy and ruse, there with fanatical courage," and especially to the undoing of England. Mr. Carl Peters, the African traveler, voiced this expectation (quoted from Professor Vambery in "Islam: A Challenge," p. 239): "There is one factor which might fall on our side of the balance and in case of a world-war might be made useful to us: That factor is Islam. As Pan-Islamism it could be played against Great Britain as well as against the French Republic; and if German policy is bold enough, it can fashion the dynamite to blow into the air the rule of the Western Powers from Cape Nun, Morocco, to Calcutta."

The ambitious scheme had in some minds this consummation, that there should be in the world two great empires; the Caliph should be ruler of all Islam and the Kaiser of all Christendom.

It is not strange that many persons with a knowledge of the intense disloyalty and hatred that prevails among Moslem subjects of Christian Powers and of the propaganda that had been carried on through so many years, should have anticipated great results from the call to the Jihad. They miscalculated indeed, but did not misjudge Moslem feelings. The Moslem people did not make a general uprising. We need not, however, give too much value to the proclamations of loyalty issued in Egypt, India, Zanzibar, Algeria, and Central Asia. These might be diplomatic utterances accompanied even by secret disloyal plottings. But two reasons account for the failure of the call to the Jihad. The first and greatest was the conviction that the Jihad did not promise success. The Moslem leaders of Asia and Africa could not believe that the united force of Great Britain, France and Russia could go down in defeat. These are the great and conquering empires whose power they have felt. They looked upon Turkey as broken, overcome by Italy and by her own late subjects, the Balkan States. Besides if the Germanic Alliance should be victorious, they felt that they would only be changing one Christian master for another, and as one Moslem expressed it, quoting Shakespeare:

"Thus must we from the smoke into the smother."

In addition to this the wily head of Pan-Islamism was gone and the Islamic world has a suspicion of, if not a detestation for, the Young Turks as a set of worldly, Europeanized men with little care for the faith as such, and of the Committee of

Union and Progress as a sceptical group of Crypto-Jewish Dunmas and wine-bibbing modernists, who are playing with the Jihad as a political instrument. Besides they felt the incongruity of fighting for the faith of Islam in union with an army partly composed of and commanded by Christians.

However, had the Austro-Germans conquered the Allies and the campaigns of Turkey in Egypt, the Caucasus, and Persia been successful, the Moslem world would have been agitated to its depths and its widest extent. There is no doubt that Egypt, Tripoli, Algeria, Morocco, the Sudan from east to west, including the powerful Sanusiyahs, would welcome an opportunity to cast off the hated infidel yoke. Persia would rejoice to attack the Russian bear, could it feel assured that its teeth were extracted and its paws disabled. As to India we hear well-worded expressions of loyalty from the official class, but we do not hear from the great sixty millions of steadfast Sunnis who, no doubt, would join the Hindus to throw the British into the Indian Ocean, if confident of ultimate victory. The twenty million Moslems of Russia are of the same mind. In all these lands there are few Moslems loyal to their Christian rulers. To be so is contrary to the law, instinct, and spirit of Islam. They would prefer to be as Afghanistan, with a civilization of the Middle Ages and under the old-time absolutism of a Mohammedan ruler, than to have the culture and education of Aligarh College, under the British Raj. Albeit their progressive men hope for twentieth-century civilization with the Mohammedan faith and political independence. To obtain the latter they would welcome the first favorable opportunity, not because the Turks proclaim a Jihad, but because it is the deep and fervent desire of their hearts. Convince them of a successful issue, and rebellion will follow. In this lies the danger in a repulse of the Allies at the Dardanelles. For their retreat might be the signal for a tremendous upheaval in other Moslem lands. It will create a serious problem for the Christian colonies and camps in Africa and Asia if the Jihad becomes universal, while the forces of Christian nations are engaged in Europe.

The Turk, wherever his hand reaches, is waging his Holy War with terrible reality. See it in action with all its old-time fanaticism. Tens of thousands of Christians in Urumia and Salmas, Persia, have fled for their lives, abandoning all. Their villages, homes, and churches have been destroyed, and their women ravished. The tribal Nestorians of the Kurdish mountains have been driven into the Alpine fastnesses to perish of hunger, or to surrender to death or Islam. Their patriarch, Mar Shimoon, is a fugitive in a foreign land. Look over the mountains and plains of Asiatic Turkey and see the ruthless Holy War waged against the defenceless Armenians. Their strong men butchered in cold blood or drafted into the army to

be slaughtered in the van. The old men and children set adrift in the wildernesses to perish. All the goodly women subjected to unspeakable dishonor or carried off to the harems of the Turks and Kurds and forced to Islamize. Thousands of villages and towns and districts depopulated. Hundreds of thousands of Christians, Armenians, Nestorians, Jacobites, Greek Orthodox, Roman Catholics, and Protestants mercilessly destroyed, with the diabolical purpose to wipe out Christianity from Turkey. This is the ripened fruit of the reform movement of the Young Turks.

We write over that movement and the attempt to establish Constitutional government as over that of Persia: "Failure! Mene, mene, tekel! Weighed in the balance! Found wanting! To be divided!" A righteous issue of the war will be the dismemberment of Turkey, with the remnant deprived of the power ever to proclaim a jihad or to persecute its non-Moslem peoples.

A review of present-day movements among Moslems shows that Islam is neither dead nor moribund. It is full of life, action, agitation, of cross-purposes, the resultant of contrary religious and intellectual forces. Some are striving for the reform of the social, intellectual, political, and religious life of Islam; some are mighty to conserve and spread the old Faith; not a few would strengthen the old fanatical zeal and hatred of its people and call into exercise its persecuting spirit. All these movements in Islam are energetic, aggressive, determined, and anti-Christian.

Upon the Church of Christ, Islam is an urgent call to duty, to faith and obedience. Facts and conditions voice anew the command of Jesus Christ: "Go, preach the Gospel to the Moslems." The call is for a contrite heart, recognizing the long neglect of the Church; for a sincere love which will overcome our crusader spirit and quench thought of vengeance in prayer for their repentance and forgiveness; for heroic faith because of the supreme difficulties of the task; for unflinching courage, knowing that the conversion of Islam is the most arduous work that the Church has undertaken. The need of and hope for Moslems is a movement Christ-ward.

THE PRIESTHOOD

Among the priesthood the Mujtahid is the highest order, and this order is divided into four degrees; the Naibetemam is the chief of the first degree and he resides at Karbala, the Sacred City. He is the representative of Mohammed. His position is the same as that of the Pope in the Roman Catholic Church. Archmujtahid is the second degree. It is composed

of four priests, who reside in four places known as Erawanee, Sherazee, Khorosomee and Isphahomee, and one of these officials succeeds Naibetemam at the death of the latter. Eulama is the third degree. The members of this degree are very numerous in my native city, Urmia, of 30,000 inhabitants. There are five or more priests of this degree. They are executors of civil and religious law. No man can be a judge or lawyer unless he is a Mijtahid. These priests judge such cases as the division of property, for which they charge a fee. Where the interested parties are rich, they are frequently required to appear before the priest several times before a decision is given, that he may charge them a larger fee. They charge large sums of money for writing legal documents in the transference of land or other valuable property. These men usually are very rich and have from two to four wives. Every young widow who has beauty and riches is sought in marriage by some of these priests.

The fourth degree is called Mollah. This office is the same as the Protestant elder. The Mollah visit the sick, call on families, teach them the Bible and traditions and conduct funerals. Some of them teach children, who come to them each day for instruction. One dime a month is the tuition fee. In the fall his parishioners who are able to, give him a collection of provisions for the winter, such as grapes, apples, wheat, fuel, etc. He is highly respected in the community and is always invited out to a feast in some private home on holidays. He writes documents for the people, for which he gets from two to ten cents, but the fee is often two or three eggs or a basket of fruit. This is the poor Mollah's only income.

MOHAMMEDAN CLERGY

Another modification of Islam in the course of its history is the development of a clergy—of various ranks and classes. It

is the claim that there are no priests in Islam. This was true, as it was true also of primitive Christianity.¹

Islam was modelled on the synagogue as was the Church. Islam has developed a clergy, with gradations and ranks. These vary in different countries. In Persia there are first the *talabas*, theological students; then the mullahs, who, if assigned to be leaders of prayers, are called *peesh-namaz*, or, if preachers, *vaiiz*. Many mullahs are connected with the local mosque in the village or the ward of the city, and act like pastors in performing marriages, funeral services, as well as tending to matters of divorce and inheritance. One lucrative portion of their work is the writing of deeds and contracts. They also solve questions of conscience for the people. Of higher degree is the Kazi, who is a judge in matters coming under the Canon Law. Still higher in rank is the Mujtahid, who preaches in his special mosque, is professor for the talabas, decides questions of the Canon Law, and judges in civil and criminal suits which pertain to it. Over the Mujtahids of each city and province are the Chief Mujtahids who reside at Kerbala and Najef, the centers of the Shiah, direct the religious affairs of the sect, issue binding fatvas or decrees, and train the mullahs in higher studies. The Persian Mujtahid has more independent influence and power than the Ulema of Turkey. The Shah has no religious authority over him, and he is not dependent on the state for authorization. He has more control over property right, endowments, and tithes, and is less accountable for religious funds than in Turkey. In Turkey the grades of the Mohammedan clergy are even more numerous. (See H. Dwight's "Constantinople," pp. 213-14.) The *softas*, or students, are trained in theology and Canon Law in many schools, the chief of which are at Damascus, Aleppo, Brusa, and Adrianople. Over all these are one at Constantinople and the Al Azhar at Cairo. In Constantinople the mosque schools have from ten thousand to twenty thousand students, half of whom are studying Sacred Law. Grades whose duties are almost wholly religious are the Imam, the leader of prayers, and the Khatib or mudarris, the mosque preacher. Four degrees higher than the Khatib is the Mufti, who resembles the lawyer among the Jews in New Testament times. From this grade are appointed the Kadis; seven ranks higher is the Grand Mufti, Chief Judge according to Canon Law; and five grades higher yet is the Sheikh-ul-Islam, the head of the religious clergy and of the religio-civil judges. The Sheikh-ul-Islam is ex-officio Minister of Public Worship and does not change with the other ministers of the Sultan. He is also official Interpreter of the Shariat. His de-

¹ The word *hieros* is not once used of ministers of the Church in the New Testament. The Christian presbyter is only a "priest" in the way that the latter word is a contraction of the former. The word used by Mohammed in Surah V, 85, for the Christian clergy is *kassisin*, the equivalent of presbyter, elder, Syriac *Kashish-a-kasha*, Persian *Kashish*. The word *kohen*, priest, was used by the Arabs as the equivalent of sorcerer.

cision for the time is effective, even if it be a fatva deposing a Sultan. But decisions by him have not binding force on others of the Ulema. He continues to wear a long white robe and a yellow turban with a grey *aba*, cloak, though the viziers have changed to European dress. All these higher grades are called Ulema, Doctors, the *alim* or learned. There is in Turkey no ordination. The diploma is the authorization and prepares one for appointment, but in Central Asia the binding of the turban on the head is a sign of authorization. In Turkey the duties of many of the Ulema are both religious and civil, but in Persia as well as in countries like Russia, where their civil duties are more restricted, it is more easily realized that their prime function is religious. In the thought of the people they are the clergy. Dr. Dwight facetiously refers to them as "the Ulema who deny that they are priests, yet act like them." Palgrave, after stoutly maintaining the non-priestly character of the Mohammedan mullahs, says: "Still social fact recognizes what dogmatic theory denies. Gradations and classifications exist and the functions are intimately connected with and even essential to the religion." And as regards India he regretfully admits ("Essays, etc.," p. 138) that "Sacerdotal superstition, so proper to the Hindu, has re-arisen and afflicted Islam with its taint, so that we see the Indo-Mohammedan investing the Kazi with a semi-priestly character and function." Mr. S. Khuda Bakhsh of India says (quoted by Dr. Zwemer in *Missionary Review*): "In its decadence Islam is priest-begotten and priest-ridden." Mr. Simon says: "The Moslem has been delivered over bound hand and foot to his priesthood in matters that concern his welfare equally in this world and in the next" ("Vital Forces," p. 87). "They have an unholy power over the masses of the people. A quiet nod from these masters of Islam is quite sufficient for an outbreak of fanaticism in the name of God" ("Progress of Islam, etc.," p. 164). Justice Amir Ali continually refers to the mullahs as clergy. He specially refers to those of the Shiah as the "Expounders of the Law who have assumed the authority and position of the clergy in Christendom." Professor Becker of the Hamburg Colonial Institute ("Christianity and Islam," pp. 50-51) says: "The force of Christian influence produced a priestly class in Islam. . . . This influence could not create an organized clergy, but it produced a clerical class to guard religious thought and to supervise thought of every kind." In Malaysia and Africa, and among the ignorant in many Moslem lands, the custom is prevalent for the mullah or mualim to write charms, talismans, and amulets, use incantations, divination, astrology, and magical arts, thus degenerating into the status of the *kohen* or soothsayer of Mohammed's times. Besides all this the mullahs have in some countries added the last resort of priestcraft, selling indulgences for cash. The mualim of the East Indies (Simon, p. 82) has a list of fees for the ransom of the souls of the dead.

For a fee of thirty dollars he will testify on the Day of Judgment that the dead man has been to Mecca; for another fee certify he was a blameless Moslem; for ten dollars all his sins will be blotted out; for the "instruction fee" a certificate is given that the man knew the entire Koran, though the fact be otherwise; another fee will insure the dead man an animal to ride on in the Day of Judgment; for five dollars redemption-money a son who died a heathen can be received into Islam and paradise after his death. For all these fees, amounting to about seventy-five dollars, salvation is assured to the departed and protection to the survivors from being tormented by his ghost. So far has Islam changed in Indonesia. That the rewards of priesthood are enjoyed by some of them is seen in the High Sherif of Mecca. It is said that this functionary has a paltry income of \$400,000 a year with an added *mudakhil* or graft of \$1,200,000, and that his Vali has \$800,000. Every guide must pay them a fee of \$250 a year. The drawers of the water from Zem-Zem; the door-keepers of the Kaaba, the cameleers who transport the pilgrims, each pays his fee. Though most of this money must be passed up to the coterie at Constantinople to secure the tenure of their positions, yet when the Vali was arrested by the Young Turks in October, 1908, and taken to Constantinople, he had amassed a million in money and an untold treasure in jewels (Simon, p. 121).

Besides the regular mullahs, Islam has a kind of priest in the Sheikhs of the darvish orders, whom I have described above. Palgrave confirms what I have already said, that they "not infrequently arrogate to themselves supernatural and mystical powers." They act as mediators of God's blessings. They introduce the *murid* or neophyte to communion with God, taking, as it were, for a time the position of God to him. The Shiahs have, in addition to these, a clerical class called Marseyakhans, who are influential and numerous. Their business is to tell stories of the martyred Imams during Muharram, Ramazan, and at funerals. Tears that are shed at the recital of these lamentations are very meritorious, bringing forgiveness. These tears are sometimes caught in bottles.

In all these we see large additions to original Mohammedanism. They show how it has been greatly modified. Bosworth Smith says ("Mohammed and Mohammedanism," p. 211): "As instituted by Mohamed it had no priest and no sacrifice. In orthodox Islam there is no priestly caste, and therefore no fictions of apostolic succession, inherent sanctity, indissoluble vows, or powers of absolution." How changed it is! We now have an apostolic succession in the line of Imams, inherent sanctity in the Sayids, or Sherifs, vows and absolutions connected with the Pirs, offerings at the tombs to secure the mediation of the living or of the dead saints, and even the sale of indulgences in Islam. Kuenen says (quoted in *Missionary Review*, 1889, p. 302): "The

Moslem seeks what his faith withholds from him, and seeks it when the authority which he himself recognizes forbids him to look for it."

THE CANON LAW OR SHARIAT

The Sacred Law was for a thousand years the religious, civil, and criminal code of Islam. It purports to be founded on the Koran and the Traditions, which are reports of the life, conduct, and words of Mohammed—what he said, what he did, and what he allowed to be done without rebuke. Traditions are regarded as authoritative by all sects of Islam, Sunnis, Shiahs, and Wahabis, but they receive different collections of traditions as valid. Out of 500,000 traditions from 4,000 to 6,000 are selected as true, and about the authenticity of these, even Doctors of the same sect differ. A third foundation of Law is the *ijma*, the agreement or unanimous consent of the Mujtahids in a decision or interpretation of what is Law. A fourth foundation is *kiyas* or inference, reasoning from analogy from what is in the accepted law.

A small portion of the Law is found in the Koran itself. Only two hundred verses out of six thousand are about legal matters. It has no elaborate system. Stanley Lane-Poole says ("Studies in a Mosque," pp. 152-158): "Mohammed never attempted to arrange a code of laws. His scattered decisions are few and often vague. It is surprising how little definite legislation there is in the Koran. Mohammed had no desire to make a new code. He seldom appears to have volunteered a legal decision, except when a distinct abuse had to be removed; and the legal verses of the Koran are evidently answers to questions put to him."

It has been commonly supposed that the traditions upon which the Mujtahids founded their codes were at least of Arabic origin, however much or little may have been founded on Mohammed's instruction. But as the result of scientific research and modern study of the origin of Mohammedan Law, it is coming to be clearly recognized that Roman Law lies at the basis of and is the source of the Shariat. The learned Dr. I. Goldziher, professor in Vienna University, whom I had the privilege of hearing discuss Islam at the Congress of Arts and Sciences at the St. Louis Exposition, has made a study and exposition of this subject. The laws in the Koran and Arabia were utterly insufficient for the new Arab theocratic empire. In taking charge of the conquered provinces, the Arabs adopted from and incorporated with their ordinances the system in vogue among the people over whom they were ruling. The substance of the Law was from "alien sources—from contact with foreign elements," ("The Historians' History of the World," Vol. VIII, p. 296). "The first impulse to the creation of a Mohammedan system of law was given by contact with the great spheres of civilization—the Roman and the Persian. The influence of Roman Law on the sources of a legal system in Islam is witnessed by the very name

given to jurisprudence in Islam in the beginning (*fikh* equals *prudentia*; *fakih* equals *prudens*, lawyer). The influence extended both to the principle of legal deduction and to particular legal provisions. In regard to property the new government had to take over many ordinances of Roman Law, not only particular laws but principles of law." Among such principles, he instances that of legal deduction from analogies, *kiyas*, the opinion of the jurists or *rai*, which is a literal translation of *opinio*, and regard for public utility and interests or *istalah*, the equivalent of *utilitas publica*. "The influence exercised by Roman legal method in the system of legal deduction in Islam is more important than the direct adoption of particular points of law" (Goldziher, quoted in Khuda Bakhsh: "Essays Indian and Islamic," p. 393). Professor Macdonald, another investigator in this department, agrees with these opinions. He says that the Moslems "learned willingly of the people among whom they had come. Roman Law made itself felt. It was the practical school of the court that they attended. These courts were permitted to continue in existence till Islam had learned from them all that was needed. We can still recognize certain principles which were so carried over. That the duty of proof lies upon the plaintiff and the right of defending himself with an oath upon the defendant; the doctrine of invariable custom and that of the different kinds of legal presumption. These as expressed in Arabic are almost verbal renderings of the frequent utterances of Latin Law" ("Development of Muslim Theology, etc.," p. 84). An eminent jurist writes in the *Moslem World* (1912, p. 354): "The Law of Justinian lies at the base of the Moslem shariat." The latter "resembles in a most striking manner the common principles and even the specific rules of Roman Law." Some of the words are almost translations of it. The methods of judicial procedure were adopted from it. "The more developed rules of intestate succession resemble it; the inheritance is divided legally into parts similar to the Roman; in the developed law of contract we find echoes of the Roman Law; even *wakf*, endowment, contains much that resembles it." It is even shown that the foundations of the Shariat to which we referred, namely the *Ijma* or Consensus of the Mujtahids and *Kiyas*, or Deduction by Analogy, had their counterpart in Roman Law.

Thus, says Prof. Becker, of the Hamburg Colonial Institute ("Christianity and Islam," p. 34), "In a few centuries Islam became a complex religious structure, accurately regulating every department of human life from the deepest problems of morality to the daily use of the toothpick and the fashions of dress and hair. It had high faculties of self-accommodation to environment, was able to enter upon the heritage of the mixed Greco-Oriental civilization in the East" (*Ibid.*, p. 98). Professor Becker discovers also a large influence of Christian doctrine and ritual. He says (p. 73): "The state, society, the individual economics

and morality, were thus collectively under Christian influence during the early period of Mohammedanism. Christian ideas came into circulation among Mohammedans . . . as utterances given by Mohammed himself." "The development of ritual was derived from pre-existent practices which were for the most part Christian" (p. 83): such are the ceremonies of marriage, funerals, preaching, and the niche in the mosque wall. We have been long accustomed to recognize that Islam received its philosophy and science, medicine and art from the Greeks, Syrians, and Persians, and was greatly influenced by Neo-Platonism and by the dialectics of Aristotle, in its theology. To these we must add this conviction also, that its Canon Law, the Shariat, so holy and sanctified in their eyes, is largely the result of borrowing from the Romans and Persians.¹ Laws and usages adopted from them were made to appear a part of original Islam. And traditions were invented to suit the circumstances and words put into the mouth of Mohammed or an incident narrated as occurring in his life to give the sanction of authority to them. After several centuries this Shariat became crystallized and stereotyped and came to be regarded by the Ulema and by the whole Islamic world as the unalterable divine law.

The nineteenth century witnessed remarkable action regarding the Shariat. Several Moslem states broke away from its observance, and introduced modern civil and criminal codes. In Persia the common law, called the *urfi*, has been determined by the Shah, his ministers and custom, and administered by Hoikims, the judge-governors of the provinces and the districts. These have regard to the provisions of the Shari but do not follow it. Indeed a condition of friction and opposition has existed between the governors and the Ulema, the Shah's government trying more and more to restrict the operation of the Shariat.

In Turkey the reforming Sultans, as they are called, Sultan Mahmud and Sultan Abdul Mejid, largely set aside the Shariat. Under the influence of European civilization and chiefly through the "Great Ilchi," the British ambassador, Lord Strafford de Redcliffe, the Hatti Sharif of Gulkhana was promulgated in 1839 and the Hatti Humayun in 1856. These decrees were designed to turn the face of Turkey toward progress and granted a large measure of civil and religious liberty. These were followed by the promulgation of codes, modelled on the Code Napoléon, and by the establishment of civil courts. This inaugurated a system foreign to Islam, and brought the administration of law largely under direct control of the state. It limited the courts of the Ulema, the Mahkama, to such special subjects as are treated in

¹ Goldziher says further that "contact with the people and religion of Persia had an influence which was very important in the development of its legal system. It is hardly possible to overestimate the importance of the part played in the development of Islam by Persia." Von Kremer mentions Rabbinical Literature as an influence on Islam, besides the Roman-Byzantine Law and daily intercourse with the subject nations.

the Koran, as marriage, divorce, and inheritance. The Ulema were greatly dissatisfied. But even Sultan Abdul Hamid, in his strong reaction, abolished the Constitution of 1876, he confirmed the secular Courts and Codes. "The greater part of the new law," says Jurist, "is not in accordance with the Shari." In regard to penalties, the change is strikingly evident. The old penalties are simply disregarded. Modern ideas are conformed to. Instances of conflict between the Kazis and the judges are not uncommon. For example, a Moslem was found guilty of eating food during the fast of Ramazan. The Kazi condemned him to have melted hot lead poured down his throat. The governor declined to inflict the penalty, and referred the case to Constantinople, where it was pigeonholed and forgotten. In another case the penalty decreed was that the man's tongue should be pulled out. Compliance was refused by the executive. The only recourse of the Kazi was to say, "My duty is to decide according to the law, yours is to execute. My responsibility ends." An example in the change of law is seen in commercial transactions. The Shari forbids not only usury, but all interest, profit on loans and deposits, insurance, annuities, conditional contracts, dealing in futures and even a bona fide sale of crops before the harvest time or advanced payment on the same. Even certain exchanges of one commodity for another are illegal. In accordance with this I have known Moslems to deposit money solely for safety and refuse to take any interest on it. In Egypt in 1901 the postal deposit law was put into operation by Great Britain. Of the depositors 3,195 refused to take interest. Following this the Grand Mufti issued a decree that it was permissible. The next year 30,000 Moslems, including 94 mullahs and Sheikhs, took advantage of the privilege (Gairdner's "Reproach of Islam," p. 200). Though this antiquated law does not fit into modern commercial life, yet the banking business flourishes. The law is the cause of all kinds of disguises and subterfuges and of fictitious transactions having the appearance of the real. Even a usurious rate of twenty-four or thirty-six per cent is collected. Some person desired to sell a future crop of wheat; a cat was brought in, around the neck of which a stalk of wheat was tied. A bill of sale of the cat was written out in due form and phrase, it being understood that in the transfer of the cat, the crop was made over to the purchaser. Not only in Persia and Turkey but practically everywhere the Shari is being set aside. Even in Afghanistan the process has begun. A decree of Amir Habibullah has been issued abolishing the punishment of cutting off the hand. The reason assigned for this change was that he had been in danger of the loss of his hand from blood poison and it had been saved to him by an English surgeon. In Egypt, between 1876 and 1883, the French Codes and Courts

were established. Throughout the whole of North Africa the Shari is superseded. In India it is only applied in a certain defined sphere. Such is the case in other countries under European jurisdiction.

Aside from the action of governments there is a tendency among the Ulema to accommodate the Shari to existing conditions. By strict construction every non-Moslem land or land under non-Moslem rule is a *Dar-ul-Harb*, a land of war, and it is the duty of Moslems to attack and fight against it. But in India the Ulema have decreed that a country in which some of the peculiar customs of Islam prevail can be considered a *Dar-ul-Islam*, and the Muftis of Mecca have confirmed the principle. Regarding the *jihād* they have decided that it is not to be entered upon "unless it is likely to be successful." When there is no probability of victory, proclamation of a *jihād* is unlawful. Strictly the law forbids Moslems to have Christian troops as their allies, but not only now but at other times Moslems have fought "Holy Wars" against Christians with the help of Christians. Even in Byzantine times this was so, and Egyptian Moslems helped the Crusaders in their invasion of Palestine (Margoliouth's "Mohammedanism," p. 86). Strictly the proclamation of the *jihād* was the prerogative of the one caliph, but it has become a power attached to each independent Moslem ruler in conjunction with his Sheikh or Mujtahid. The law of the succession to the caliphate is in abeyance. It was restricted to the Arab tribe of the Koreish. But victory of the Osmanli Sultanate has given to a Turk the name, prerogative, and prestige of the caliphate—by the power of the sword—as one of the spoils of war. So it has continued four hundred years, abrogating the Law and Traditions in so fundamental a matter.

MODIFICATIONS IN RELIGIOUS CUSTOMS

There are a large number of modifications in Islam which affect its religious customs among millions of its adherents. These also show that Islam is not the fixed, uniform, and inflexible thing it has been deemed. I shall briefly indicate some of them. It was the law of Islam that idolaters should be exterminated, while peoples of a Book, as Jews, Christians, and possibly Zoroastrians, might be tolerated as *zimmis* or *rayats*, subjects. According to this law idolatry was exterminated from Arabia. But in India, Moslem rulers finally tolerated idolatry in their subjects, though after persecutions. Moslems also marry Hindu women who have not accepted Islam. Moslem Emperors married Hindu, Rajput, ladies. The Sunnis of the Turkish Empire regard the people of the Book as pure and will buy bread and meat from them, but the Sunnis of India, following the Shahs, regard Christians as unclean ceremonially and contact with them and eating their food as an abomination. The Law is changed

according to environment. In China Moslem women do not wear the veil and do bind the feet; men wear the queue. They include the old Chinese feasts in their calendar.

In India Islam has taken up many elements of Hinduism. Not only is this seen in the sects like the Sufis, who mingle the fire-worships of the Persians and the Pantheism of the Hindus with some tenets of Islam, look upon Ali and Mohammed as incarnations of the Supreme Spirit, and acknowledge the Koran only in a spiritualized sense (C. R. Haines "Islam as a Missionary Religion," p. 93), but among the more orthodox Moslems. Even the caste system has affected them. Tribes of Hindus and other races have accepted Islam, but retained their caste, with their customs, and do not intermarry with Moslems of other castes. Moslems of a certain caste will draw water from a well with Hindus of the same caste, but not permit Moslems of a lower caste to use the well (Dr. Wherry: "Christianity and Islam, etc.," pp. 108-109). There are Mohammedan castes which refuse to eat beef, stick to certain trades, wear Hindu dress, rarely go to the mosque, but take part in Hindu festivals and openly worship idols and many gods. The Mohammedan Rajput Hindus preserve unaltered the social customs of the clan (T. W. Arnold: "International Congress of History and Religion," Vol. I, p. 314). The sayids of India are as strict to maintain the purity of their blood as the Brahmans and exclude intermarriage with other Moslems. In the Punjab, the Shariat regarding marriage is a dead letter. There is no dowry and no inheritance for daughters. One-sixth of the Moslem widows remain widows through the influence of Brahmanism (Arnold: *Ibid.*, p. 314). Moslem villagers may be seen utilizing the Hindu astrologer and even praying to the idol god to give his wife a son. Not only the accustomed saint-worship but demonology and witchcraft have corrupted the original faith (*Imperial Gazetteer of India*, p. 435). The sect of Pachpiriyas is a fusion of Islam and animism, worshipping five local saints or gods. The Egyptian fellahs celebrate the cult of Bubastis as if honoring a Moslem saint. In Algeria the Mohammedan law has failed to replace the old tribal customs. Superstition, magic, and relics of paganism hold sway. Circassians, too, retain much of the old heathen religion and worship gods many ("Encyclopedia of Islam," p. 835). In the East Indies, Islam has mixed with animism to such an extent as to be thoroughly corrupt and is called Javanism. Magic has become as a divine institution. Spiritualism has been adopted and ancestor worship and angels and prophets have been substituted for their ancestors. The worship of spirits is not abolished. The Shariat has become mixed up with animism. Mr. Simon says: "The old and new jurisprudence have been amalgamated. Malay common law was given elbow-room, with unscrupulous adaptation" (pp. 200 and 66). In some respects, as in regard to slavery and the treatment of women, Malay custom

has improved Islam. The mode of receiving new converts has been modified. As the heathen tribes often have circumcision, it has no further significance. The *kalima* is not even committed to memory, though but a sentence in length. The convert is asked, "Do you wish to become a Moslem?" On his answering "Yes," a lemon is squeezed over his head as a rite of purification (Simon, p. 110). Regarding Islam in Annam, M. Douette says (Margoliouth: "Mohammedanism," p. 40): "In our colonial empire we have a good example of Islam entirely changed and brought back to quite primitive belief, among the Chams."

THE MOSQUES AND THEIR SERVICES

The mosque is the Mohammedan holy temple or church. There is one in most every community, which has been erected by lords or rich people. In the cities they have some magnificent mosques built of stone and brick. A mosque is divided into several small rooms and two large halls. One hall is for winter service, the other for summer. The summer hall is in the front of the building and is enclosed with three walls. The front being open, the pillars that guard the entrance to this hall are adorned with artistic designs. On the interior walls of the mosque are inscribed in large letters numerous verses from Koran. There are no chairs in the room, but the worshipers sit on the floor, which is covered with mats made of reeds.

There are no bells on the mosque, but a man, sometimes a Mollah, ascends to the roof of the mosque three times daily—morning, noon and night—and in a loud voice calls men to prayer. The call is made in the following words:

"Allah akpur," meaning "Almighty God." He repeats it three times, then continues: "Ashudduinnah laitta naella Allah," meaning "I testify that thou art the only God," is repeated twice. "Ashudduinnah Mohammed russol Allah," meaning "I testify that Mohammed is the prophet of God," is repeated twice. "Hayya alal falah," "Come here and be forgiven."

"Hayya alal Kher ul amal," "Come and hear, do good work," repeated twice, and is closed by "Allah akpur," repeated three times.

The mosque is open day and night and men may come in to prayer at any hour. Friday is their Sunday. No man is chastised if he works on Holy Friday, but all faithful Mohammedans attend public service on that day.

The services in the mosques of the cities are conducted by Majtahids, or high priests. The priest starts to the house of worship when he hears the voice of the Mahzin calling to prayer from the top of the mosque. He is accompanied by eight or ten servants, besides numbers of worshipers who may fall in line with holy men. When he enters the assembled worshipers rise to their feet and remain standing until the priest has seated himself in the pulpit. He begins with great ostentation and in an impressive voice to read or repeat Koran. He will chant traditions of the prophets and martyrs and relate pathetic stories of the noble sacrifices of departed heroes of the faith. His charming tones and utterances have much effect on his audience and men weep and beat their breasts.

MOSLEM'S PRIVATE PRAYER

Prayer carries the Mussulman half way to heaven. There is no salvation by grace or by atonement. God forgives his sins only on the condition of good works. Hence it is an obligation with every one to pray. The Moslem always washes with cold water before prayer. He will take a jar of water and say "Bism Allah," meaning "In the name of God and to His holy service." Then dipping his right hand in the water, he rubs his arms from the wrist to the elbow. With the tips of his fingers he will wet his forehead and inside ears. Then the surface of his feet. He spreads his

rug. Upon it he puts his seal of Mecca. The seal is made of clay and is the size of a dollar. On it are the words "There is no God but God." Facing the Mecca he stands erect and raises both his hands to his head, kneels to the ground, puts the front of his head on the seal, then kisses it. Rising to his feet, he puts both index fingers in his ears, and also makes numerous other gestures. He keeps this up for half an hour or more. They have one prayer which is always repeated. They have three stated seasons daily for prayer—morning, noon and the evening. The place for prayer is the mosque, but few of the Moslems pray there, as they prefer praying in the open square, streets and in meadows before mosques, where they will be seen by more men and can better show their piety and integrity. A prayer often prayed by faithful Moslems is a foolish and selfish one and is entirely against the spirit and teachings of our Lord Jesus Christ. It reads, "Allah, I seek refuge to thee from Satan and all evil spirits. O Lord of all creators, destroy all heathen and infidels, even those who believe in the Trinity, the enemy of our religion. O Allah, make their children orphans, their wives widows, and defile their abodes. Give their families, their households, their women, their children, their race, their daughters and their lands as a gift to the Moslems, thy only people. O Lord of all creatures." I believe you all will agree to say that every word of this prayer is against the blessed teachings of our Lord and Saviour Jesus Christ, who said: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

While prayer carries a Mussulman half way to heaven, fasting carries him to the gate and alms admit him.

So fasting and alms are the keys to Paradise and every man must practice it. The Mohammedans have only one month for fasting. The same is called Rohadhan (April). They will fast from one hour before sunrise to one-half hour after sunset. During this time they abstain from eating, drinking and smoking. The poor class work till noon, but the rich do not work at all. The most of the day is spent in reciting Koran, praying and sleeping. They do not converse much in the day, but wear a sad countenance. They do not allow a Christian to speak to them. At the morning and evening a cannon is fired for the beginning and ending of the fast. The night is changed to a feast. They eat and drink and converse till one hour before sunrise. In this month many of them die from too much eating.

The Mohammedans say they go to heaven, for its gates open during this month for Mussulmans. During this month much alms is given. They believe fasting and giving secure absolute forgiveness for sins and admittance to heaven.

THE PLACE OF SAYYIDS IN MOHAMMEDANISM

Mohammedanism is divided into two great sects, viz., Shuts and Sunnites. While both hold Mohammed to be the prophet of God and the savior of mankind and Koran to be the word of God, written by the finger of God and given to Mohammed through the mediation of Gabriel, they differ in their belief as to who are the true successors of Mohammed. Shuts claim that Ali, the nephew and son-in-law of Mohammed, was Caliph, while Sunnites contend that four disciples of Mohammed were his true successors.

This difference led to war and bloodshed and gave rise to a permanent division in Mohammedanism.

The Mohammedans in Persia belong to the Shuts. They receive Ali as the Caliph after Mohammed. The descendants of Ali are called Sayyids or prophets. They are held in high esteem and rank in Persia.

The Sayyid's dress distinguishes him from other men. He wears a green turban and girdle, so that he may be readily known. The Sayyid's turban is to him more precious than a kingly crown. It is the sign of glory. The girdle is a symbol of strength. If a common man should presume to wear these articles of dress he would be severely punished.

In the assemblies of lords and influential men the Sayyid occupies the chief seat and is always served first. All men fear and honor him. He is never smitten or reviled. If a Christian should lift his hand against him, that hand must be amputated from the body. The Sayyids are exempt from legal punishment. If a Sayyid should kill a common man it would be impossible to punish him with death for his crime. The governor cannot punish him, for it would be a sin against God; for they believe that God created all men for the sake of Mohammed and his descendants. A Sayyid's punishment must come through the leader of that order.

CHAPTER IV.

THE ARABS AND MOHAMMED, THE HAJJ, THE SHIITE MOSLEM'S MU-HAR-RAM, DIVISIONS OF ISLAM AND THE CALIPHATE.

THE Arabs and the country they inhabit, which they themselves call Jizirat al Arab, or the Peninsula of the Arabians, were so named by Yarab, the son of Kahton, the father of the ancient Arabs, where some ages after dwelt Ishmael, the son of Abraham by Hagar.

The limits of Arabia comprehend all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian, Indian and Red Seas and part of the Mediterranean. It is divided into five provinces, viz., Yaman, Hejaz, Tihama, Najd and Yamama. Its chief cities are Mecca and Medina.

The religion of the Arabs before Mohammed was chiefly gross idolatry, the Sabian. There were also some Magians, Jews and Christians. The idolatry of the Arabs as Sabians chiefly consisted in worshipping the fixed stars and planets and the angels and their image. The Arab acknowledged one Supreme God, the Creator and Lord of the universe, whom they called Allah Taala, the most high God, and their other deities, who were subordinates to Him. The form of addressing themselves to him was this:

"I dedicate myself to thy service, O God; I dedicate myself to thy service, O God. Thou hast no companion except thy companion of whom thou art absolute Master."

The Magi religion was introduced from Persia by frequent association with the Arabians.

The Judaism from Jews, who fled in great numbers into Arabia from the fearful destruction of their country by the Romans, and made proselytes of several tribes.

Christians had likewise made a very great progress.

These were the principal religions which were found among the ancient Arabs.

The Arabians before Mohammed were, as they yet are, divided into two sorts: those who dwell in cities and towns and those who dwell in tents. The former lived by tillage, the cultivation of palm trees, feeding of cattle and the exercise of all sorts of trades, particularly merchandizing, wherein they were very eminent. Those who dwelt in tents employed themselves in pasturage and sometimes in pillaging of passengers. They lived chiefly on milk and flesh of camels. They often changed habitations, as the convenience of water and pasture for their cattle invited them.

The accomplishments in which Arabs valued themselves were these:

1. Eloquence.
2. Hospitality.
3. Expertness in the use of arms and horsemanship.

These were not their only good qualities, but they are commended by the ancients for being most exact in their words and respectful to their kindred.

As the Arabs had their excellences, so have they their defects and vices, as they admit that they have a natural disposition to war, bloodshed, cruelty and rapine, being so much addicted to bear malice.

The sciences chiefly cultivated by Arabians before Mohammed were three:

1. Genealogy and history.
2. Astronomy and astrology.
3. Interpretation of dreams.

This was the state of the ancient Arabs before Mohammed, and is known as the state of ignorance, and it was under these disadvantages that Mohammed came into the world, but he soon surmounted them all. His father, Abd-Allah, was the younger son of Abd Almotaleb and, dying very young, left his widow and infant son in very poor circumstances, his whole substance consisting of five camels and one Ethiopian slave, so Mohammed was left in the charge of his cousin, Abu Taleb, which he very affectionately did, and instructed him in the business of a merchant, and to that end he took him with him into Syria when he was only thirteen years of age, and afterward recommended him to Khadijah, a noble and rich widow, in whose service he behaved himself so well that she soon raised him to an equality with the richest in Mecca by making him her husband. After he began by this advantageous match to live at his ease it was that he formed the scheme of establishing a new religion, or as he expressed it, a replanting of the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruption and superstitions which the later Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

Whether this was the effect of enthusiasm or only a design to raise himself to the supreme government of this country I will not discuss, but the latter is the general opinion of Christian writers, that it was the desire of satisfying his sensuality. So Mohammed was certainly himself persuaded of his grand article of faith, which in his opinion was violated by all the rest of the world, not only by the idolaters, but by

the Jews, who are accused in the Koran of taking Ezra for the Son of God, and also by the Christians, who rightly worshiped Jesus as God, as those who superstitiously adored the Virgin Mary, saints and images.

But whatever were his motives, he certainly had personal qualifications which were necessary to accomplish his undertaking. He is commended by his followers for his religious and moral virtues, as his piety, veracity, justice, liberality, clemency, humility, abstinence. His charity in particular, they say, was so conspicuous that he had seldom any money in his house, no more than was sufficient to maintain his family, and he often spared even some part of his own provisions to supply the necessities of the poor.

He had indisputably a very piercing and sagacious wit, and was thoroughly versed in all the arts of insinuation. It is also said that he was a man of excellent judgment, a person of few words, cheerful temper, pleasant in conversation and of polite address.

He spent many days and nights in the caves of Mount Hira near Mecca in meditation and prayer. His zealous efforts to establish his faith brought a return of the violent convulsions and epileptic fits of earlier days, and his enemies said he was possessed with demons. He started preaching to the ignorant classes of Arabs, teaching them that there was only one living God, who created heaven and earth and all mankind. In A. D. 610, his fortieth year, he claimed to have received a call from the angel Gabriel while in a trance in Mount Hira, directing him to say: "In the name of God." Many times after this first meeting he communicated with Gabriel in these caves and saw many visions. Once when almost discouraged he waited for further enlightenment in visions to qualify him for the duties of his office as prophet—if not to commit suicide—when suddenly Gabriel, at the end of the

horizon, appeared, saying: "I am Gabriel and thou art Mohammed, the prophet of God; fear not." After this assurance he commenced his career as a prophet and founder of a new religion. His doctrines were gathered from three religions—the Jewish, Christian and Arabic. He taught that there is one only Allah, Almighty God, ever-present and working will. Henceforth the revelations came from time to time, sometimes like the sound of a bell, conversing with him; at other times Gabriel came down and spoke to him. For the first three years he worked among his family. Khadijah was his first believer. His father-in-law, Abbubaker, Omar, a young, energetic man, his daughter Fatima, his son-in-law Ali, and other faithful followers to the number of forty, were the first disciples of this new religion, and were very influential in spreading the same. Then he publicly announced that he had a command from God and had been given the divine office as prophet and law-giver. As his notoriety spread, pilgrims flocked to Mecca and he preached to them, attacking the idolatry of Mecca. When his enemies demanded a miracle from him, he responded by producing the Koran leaf by leaf as occasion demanded. He provoked persecution, and civil war followed. In A. D. 622 he was forced to flee for his life from Mecca to Medina, a distance of 250 miles. This flight is called Hegira, meaning the flight (July 15, 622), from which the era of Islam begins.

In Medina he was generally accepted as a prophet of God. His method was at first toleration. He said: "Let there be no compulsion in religion," but afterwards said: "All infidels must accept one God and Mohammed, His prophet. If men refuse, kill them, plunder their property, and their wives and daughters are for you." The wild Arabs were killed by this command. His followers were all robbers except some of

the leaders. In 642, with an army of 305, all citizens of Medina, he gained a victory over his strong enemy, Koreish, whose army was double the size of Mohammed's. By other engagements he rapidly conquered Jews and Christians. After one battle 600 Jews were massacred at his order and their wives and daughters were made slaves. In 627 he triumphantly entered Mecca, and in 630 he demolished 360 idols; then Koreish, a leading tribe, shouted, "There is but one God, and Mohammed is His prophet." Ten years after Hegira, with 40,000 Moslems, he made his last journey to Mecca, and subdued all Arabia. Upon returning to Medina, he died in his home and in the arms of Ayesha, his favorite wife, June 8, 632, at the age of sixty-three years.

When on his death-bed and suffering extreme pain and anguish friends expressed surprise that a great prophet should suffer so. He called their attention to the fact that one prophet of olden times was eaten by worms, while another was so poor as to have only a rag to cover his shame, and stated that a prophet is not rewarded here, but hereafter. His last words were a prayer for the destruction of all Jews and Christians because they were so hard to convert. He prayed: "O. Lord, let not my tomb be an object of worship. Let there remain only one faith, that of Islam, in all Arabia. Gabriel, come near me; Lord, pardon me, grant me joy, accept me into thy companionship on high," etc.

Mohammed did not claim the power of performing miracles, but since his death some of his followers have attributed miracles to him, such as, when walking the streets, trees and stones would salute him; he caused a flood of water to spring up from dry ground; he rode on his horse Borak through air from Medina to Mecca, Jerusalem to Paradise and to the

heavenly mansions and again came back to Mecca. The only miracle Mohammed himself claimed was the revelation of Koran.

HAJJ OR MECCA PILGRIM.

On approaching Mecca the pilgrim changes his clothes for the ihram, or two seamless cloths, one for the loin, the other for the shoulder. Until the end of the hajj he must go bareheaded and barefooted, and abstain from cutting his hair or paring his nails. Prayers are continually said approaching Mecca, from Jiddah, the seaport, or from Medina, where the prophet is buried. Side shrines are visited, like that of Eve, between Jiddah and Mecca. Buried full length, she is supposed to have measured a quarter of a mile in stature. The pilgrim must make a circuit of her tomb, praying at the three domes placed at her head, feet and middle.

But the Kaaba in Mecca is the goal of Islam. It is a perfect cube about 40 feet square, built of granite. Adam is supposed to have built it after the fall in the likeness of his paradisaal home. After the flood Abraham rebuilt it, according to the Moslem faith, and consecrated it to the true God. But the Arabs became idolatrous, until Mohammed arose in the seventh century with his purging monotheism based upon the Judaism and Christianity with which he came in contact during his impressionable years.

After ablutions and prayers the pilgrim circles the Kaaba seven times, three times at a quick run, four at a slow pace, touching its corners and praying. On the seventh round he must kiss the famous black stone let into its side. This black stone was once worshiped by the idolatrous Arabs, and Mohammed, understanding their psychology, boldly incorporated the object of their worship into the new religion. It is supposed to have fallen from heaven, which in fact it did, being a meteorite. It is set in silver and is slowly wearing away under the kisses of millions of lips during the centuries. Adjoining the Kaaba is the holy well of Zam Zam, whose blackish water is drunk and carried away, much as that of the Ganges is revered by Hindus for spiritual properties.

The next stage is a visit to the twin mounts of Safa and Marwah, outside Mecca. This ceremony, known as the saa, consists in running seven times between these two hills, 300 yards apart, and saying a prayer from their respective summits on each ascent. The pilgrim may hire a guide who knows the prescribed prayers, and, taking his hand, run and repeat them after him. Then a circular patch of hair is shaved from the pilgrim's head.

Once more at Mecca prayers and ablutions, a repetition of the seven rounds of the Kaaba and a kissing of the black stone. On the ninth day the pilgrim goes to Mount Arafat, where Eve is supposed to have alighted when ejected from Paradise, Adam

having alighted in Ceylon. Thus separated, Adam went round the world searching for Eve, according to the Moslem belief, until he heard her calling him from this hill, which is now called "Arafat," or the Mount of Recognition, to celebrate their reunion. Here the pilgrim hears the khutbah, or sermon, and returns to Mina, a village five miles from Mecca and nine from Arafat.

Back and forth between Mina and Arafat he must travel for three days. On the third he must stone the three devils, three pillars at Mina, casting seven stones at each, carefully holding the missiles between the forefinger and thumb. The concluding sacrifice at Mina of a goat or sheep qualifies him as a hajji so that he may return to Mecca, get his head shaved, his nails pared and, after ablutions, don gala raiment. While waiting three days for the blood of his sacrifice to dry, he again circles the Kaaba and kisses the Black Stone and regularly attends the prayers. These are the strictly enjoined duties.

THE SHIITE MOSLEM'S MU-HAR-RAM.

When Mohammed was dying he announced, against his will, that Abbubaker, his father-in-law, was his rightful successor. It was his real desire to be succeeded by Ali, his son-in-law, but he saw that Abbubaker had a much wider influence than Ali. In the next generation after the four Caliphs, or chief disciples of the head of the faith, and Ali had died, there arose divisions in the church. Hassan and Hussein, sons of Ali, claimed to be the rightful Caliphs after the death of Abbubaker. They contended that their grandfather had made Abbubaker caliph because he was old and faithful, and, therefore, that that office should not descend to his children. A great body of Moslems followed them. One of them, Hassan, was too timid to push his claims. His death came soon from a dose of poison administered to him by some of his enemies. The energetic young Hussein continued to assert his claims, but he had no army. With seventy men, mostly relatives, he started for a fortified city, but was surrounded by the army of the Yazid. Taking shelter in a cave beneath a huge rock, Hussein and his followers defended themselves for three days

and three nights. At last they were driven to desperation by hunger and thirst. Drawing their swords they came out and met an army of several thousand men. After a brief contest Hussein and his men were overcome. Hussein was captured alive. The Shiite Moslems of Persia say that when Hussein was taken before the chief captain for execution, he was very thirsty and asked for a drink of water before being beheaded. But this request was not granted and he was executed with his thirst unquenched. In memory of this tragedy there may now be seen walking the streets of Persian cities every warm summer day men carrying a bottle or jar of water and crying aloud: "Sakkaw, sakkaw" (their name) and giving water to anyone who may be thirsty, in the name of Hussein. Moslems take this drink in a cup carried by the sakkaw, but a Christian must furnish his own cup or drink from the palms of his hands. If offered one or two cents the sakkaw will take it, but he never asks for money.

The killing of Hussein and his followers occurred in the month called Muharram. This entire month and ten days of the following month are observed as a time of lamentation for Hassan, Hussein and their followers who were slain. During this period every man, woman and child of the Shiite Moslems is under obligations to wear black garments. The last ten days of Muharram are observed in a fanatical spirit as a revival of religion. This period is called Ashara, meaning ten days. The first seven days are for preparation. The mosques will be crowded with men and women. The Mas-ya-Khans, or revivalist priests, are in charge of these services. Followed by a large procession this priest goes to the mosque and, mounting a high pulpit, preaches to large crowds. His general theme is tragic tales, stories of martyrs, the manner of their death, their last utterances and the wailing

and moaning of their friends and relatives. Often in the concluding words of a pathetic story the entire audience, sometimes numbering thousands, will be deeply moved and, slapping their foreheads with the palms of their hands, will cry aloud to give vent to their emotions. The mosques cannot accommodate all the worshipers during this period, so some parts of a street are laid with carpets and rugs, where the people sit while listening to preaching.

The last three days are the most solemn. All the stores of the city are closed and no business of any kind is transacted. At an early hour on these days the whole population, except the old men and women who stay at home to take care of young children, gather around the mosques. In and near the mosque a national and a religious emblem are carried on a pole by strong men. These are quite heavy and the standard-bearers change every few minutes. Headed by these emblems the large crowd, often numbering 3,000 to 6,000 people, will march through the streets. Each company visits from one mosque to another. Passing through the streets, the men bearing the national and religious emblems are followed by musicians playing mournful dirges with such instruments as drum, flute and cymbals. Surrounding the musicians are hundreds of men marching with bared breasts, shouting "Hassan, Hussein, Hassan, Hussein," and pounding upon their breasts with bare hands. Following them is another band surrounding a Sayyid, a descendant of Ali, and all of them are shouting "Hassan, Hussein," and beating their breasts. Next in the procession comes a band of ascetic dervishes, wearing neither hat nor shoes nor other garment than a pair of pants, when the weather is mild. Holding in their hands a whip about two feet long and one or two inches in diameter, made of small iron strands, they

beat their bare shoulders and back with the same as they march, shouting "Yahu, Yamalhu," which are names of their god. Following comes another band of dervishes bearing in one hand a knotty club, to which are fastened nails, bits of brass, etc. With the other hand they beat their breasts as they repeat the cry of the preceding band. These worshipers torture the flesh by beating it thus and bruise it black. The procession is completed by a crowd of boys and girls and women following. The marching commences early in the morning and continues until eleven, is taken up again at two in the afternoon and continues till six o'clock.

The greatest demonstration of all occurs on the last of the ten days. At sunrise the crowds of former days gather around the mosques to start again on the marches. On this day there are also fresh recruits. In front of the mosque there is a band of fifty to one hundred men and boys of thirteen to forty years of age. They are bareheaded and uniformed with a white shirt over the other clothing that reaches to the feet. Held in the right hand before each one is a two-edged sword. The left hand rests on the belt of the soldier next in front. The leader standing at the head of the band recites their creed: "Allah is God and the only God. Mohammed is the prophet of God and Ali is His vicar." All the band repeats this creed. Immediately the leader smites his own brow with his sword, and this act is imitated by all his followers. Soon the faces and white clothing of the men are red with blood. Bleeding, they go marching through the streets shouting, "Hassan, Hussein," and waving their swords in harmony with step and voice. Their route can often be traced by drops of blood in the streets. When zeal reaches a high pitch the blows are repeated on their brows. Fearing that these zealous young men may lose all regard for life and inflict upon themselves

mortal blows, relatives and friends frequently walk near with long sticks in hand to hinder them from such deeds.

This band first marches to the courthouse to be seen by the governor. Every band has a right to ask the governor for the freedom of some one prisoner, and these requests are always granted, no matter what the crime of the imprisoned. These bleeding men are as martyrs, and would go direct to heaven if death resulted from these self-inflicted wounds. After the parade ends the bloody shirts of these men are divided among their friends and kept as holy relics. The men who compose these bands are usually the most wicked in the community. They go through these ceremonies for the remission of sins and to redeem themselves in the eyes of others; but they usually continue in their wickedness as time goes on.

Another important feature of the last day in the procession is a richly decorated hearse containing a coffin, in which lies a man representing the corpse of Hassan. Beside the coffin sits a woman, the widow of Hassan, dressed in sackcloth and her head covered with mud. Following the hearse are three beautiful Arabian horses, finely saddled and harnessed, with a flake of gold embedded with pearls on their foreheads. On two of them are seated two girls representing the daughters of martyrs; the tops of their heads are covered with mud and straw. The third horse is riderless, to remind one of the missing martyr. Following next is a large number of women, boys and girls and some men, all with yokes about their necks, their hands chained behind them, seated on horses and mules. These are to represent the captives taken by Yazid, the captain who killed Hussein. Near them are men in helmets to represent the soldiers of Yazid. They are armed with whips and are driving these

women and children of Moslems into captivity. Next in line may be seen false heads, raised aloft on poles, representing Yazid, Mawya and other ancient enemies of Hussein. Boys and men gather around them, spitting at and reviling them. Gathered, all the sword-bearers, chain-strikers and the many men beating their breasts, they make a great crowd and tremendous noise. The bystander is struck with horror when two fanatical bands meet, each trying to excel the other in self-mutilation. Then are frightful gashes cut; the thumping of chains on bruised bodies and the pounding of breasts is heard louder than before. With an upward sweep of the right arm every man cries in loud voice, "Ya Ali, Ya Ali," as the companies pass each other.

At 4 p. m. on the last day the marching ceases, and the throng halts by some tents pitched in the middle of a public square. The population of the city is gathered round about. There is not even standing room for all, and hundreds or thousands of people are gathered at windows or on the housetops nearby. Perhaps 20,000 people are present. The sword and chain strikers approach the tents and with a shout of victory utter the names of Ali, Hassan and Hussein, then set fire to the tents and burn them and their contents to the ground. They imagine that their enemies were in those tents, and now that they have been destroyed, it is a time of great rejoicing. The marching clubs disband and the active ones are soon found at the mosques drinking sharbat, a sweet drink, as a sort of reward for performing their religious duties.

SINGERS

The closing hours of the last day are given to the singing of poems by the best musicians, gathered at the mosques. The singing band usually numbers from

twenty to thirty men. They sing poems about the last utterances of Hussein and other martyrs, or about the sayings and weepings of the relatives of these martyrs.

It is not very safe for Christians to mix with the crowds on these last days, unless in company with some honest Mohammedan. If one is seen laughing at the ceremonies he is apt to be beaten by some one whose fanatical spirit is thoroughly aroused. Our missionaries sometimes ask the privilege of using a roof by which the procession passes. This is always granted. The three nights are considered holy and the most religious Moslems do not retire until midnight. Services are held in the mosques, reciting traditions. The audience is composed of men only. It would not be safe for the women to attend, owing to the wickedness of the men. The audience is frequently deeply moved by the tragic tales and weep angry tears. They curse and revile their enemies and their enemies' wives and daughters. The last night is called watch night, and many Moslems do not even slumber during the night. It is holy night, in which Hussein and other martyrs were buried in their tombs. It is a dishonor and even a sin for them to go to bed without meditation on their prophets. In the mosque services the people shout: "O Hassan and Hussein, let my soul be a sacrifice for thee." They believe the observance of that night is absolute remission of sins; that the gates of heaven are open to all believers for the sake of martyrs. Some pious Moslems preserve the tears of that night in small bottles, as it is believed they will cure all diseases when applied to the brows of sick men. These tears are prized as a most holy relic. The Mussulman says: "Even David the prophet believed in the efficacy of tears when he wrote in the Psalms, 'Put thou my tears in thy bottle, O God.'"

On the last night many Shiite Moslems walk to the mosque in bare feet, wearing sackcloth. Often a governor or lord, accompanied by 40 to 100 servants, all barefooted, will be seen slowly treading their way toward a mosque. Wearied by the great exertions of the past ten days, it is difficult to keep awake during the last night; so many men will be seen coming out of the mosques during the night to walk around and keep awake. At daybreak these solemn ceremonies end. In all these ten days of special religious services not one word is said in condemnation of sin. There is no moral teaching. Nothing is taught about man's duty to God, or his duty to fellow-men. Nothing is said to strengthen his character, to make him a purer and nobler man. The only teaching is in tragic tales of martyrs; the only inspiration is hatred to enemies.

Compare this religion with that of our blessed Saviour, Jesus Christ, the God-man. He gave His life for all nations, even His enemies. He calls mankind to sacrifice, but it has a practical object: That they may be purer and live a higher and nobler life. Christianity is as the sun shining its fullness, while Mohammedanism, in its ignorance and superstition, is as the darkness of midnight.

DIVISIONS OF ISLAM.

One difficulty to be overcome was the condition of division into sects and nationalities. Islam has not been a unit since the twelfth year after the Prophet's death, nor since the second century of the Hegira has it maintained outward unity. It has abounded in opposing sects whose hostility oftentimes unsheathed the sword. There is an erroneous impression abroad about the unity of Islam. Few people recognize the multiplicity of sects there are in it. Mohammed is reported by tradition to have said that the Jews have 71 sects, the Christians 72, and the Moslems would have 73. It would excel even in the number of sects, and in truth more than twice the above number have been listed. The Mohammedans are no solid mass of severe monotheists. Besides the sects of Aliites or Shiahs, such as Ismieliyahs, Borahs, Zaidis, Fatimites, Sufis, Usulis, Akhbaris,

Sheikhis, Nusairis, Kuzil Bashis, etc.; Sunnis include Kurds who do not keep the law; Arab tribes who worship jinns; Indians who worship idols; Africans and Malays who are still fetish-worshippers; Rationalists and free-thinkers; Dunma Jews and Stavoirite Christians. Islam is a heterogenous mass whose divisions hold to their differences as tenaciously as do any sects in Christendom. New movements have led to new schisms. The Wahabis, the Babis, the Sudan Mahdiists each in its turn created antagonisms. The enthusiasm, courage, and fanaticism of their followers, which urged them on to war and conquest, were expended largely in hostility to the governments of Islam, for each of them regarded the authority of its leader as supreme and called upon Sultan and Shah to submit to them.

Overcoming racial jealousies and hatred was also a problem. These exist among Islamic peoples just as between Christians. By race the Moslems have been divided into 80,000,000 Caucasians, 70,000,000 Mongol-Turks, 44,000,000 Malay-Dravidians, and 36,000,000 Negros or Negroids. Arabs, Turks, and Kurds have their racial and political antagonisms. Iran and Turan did not forsake their age-long warfare by accepting Mohammed. The national ambitions of the Albanians and Egyptians are in opposition to those of the Ottomans. Berbers and Arabs fought through centuries and the Berbers twelve times threw off the yoke of Islam. Even in Central Africa Islam has not had influence enough to overcome the national peculiarities of the races who have adopted it. Professor Westermann declares (*International Review of Missions*, October, 1912, p. 648) that "the national consciousness of the Sudanese is stronger than their religious attachment. The Hausa and Fulah have lived together for centuries side by side, but their relations continue to be entirely strained, while the Tuareg are equally unfriendly to them both."

Pan-Islamism aimed by a spirit of accommodation to smooth over differences. It was not reformatory, it did not emphasize doctrinal unity, but rather confederation for action—a union for the defense, propagation, and glory of the Faith.

These difficulties did not seem insuperable and the task was entered upon with strong determination. The leader of this movement was Abdul Hamid, Sultan and Caliph. It is said that during the first years of his reign he hesitated as to whether he should support the liberal or reactionary side. But soon it became evident that he had determined to make his government a Moslem administration, to magnify Islam and repress Christians. The rebellion of Arabi Pasha in Egypt and the claims of the Mahdi in the Sudan had a tendency to accentuate Moslem desire for supremacy and to lead them to deplore Christian prestige. Abdul-Huda, the chief of the Rafai darvishes—the Sul-

tan's astrologer—gave advice to revive and strengthen the influence of the caliphate. So around it the propaganda was made to revolve so as to throw the shield of religion over the political aims.

THE CALIPHATE.

The office of Caliph, or supreme Head of the Moslems, has pertained to the Osmanli Sultans for four centuries. In 1517 Salim I conquered the Mamelukes of Egypt. Living in subordination to the latter, treated as underlings and at times almost as prisoners, and used to further their political ends, were the successors of the Abbaside Caliphs of Bagdad, who were permitted religious authority only. The last of these Mutavvakul ceded to Sultan Salim his rights and titles as Caliph of the Prophet of God, Commander of the Faithful, Imam of Moslems, Refuge of the world, and Shadow of God, which the Sultan now bears in addition to King of kings, Arbiter of world's destinies, Lord of the Two Continents and Two Seas, and Sovereign of the East and West. The insignia of the office, the possession of which has high significance, were transferred to him, namely, the standard or cloak of the Prophet, some hair of his beard, and the sword of the Caliph Omar. At the same time the Sherif of Mecca tendered his allegiance and brought to Salim the keys of Mecca and Medina and transferred to him the guardianship of the Sacred Cities.

Thus, by the power of the sword, the Osmanli Sultans became caliphs, ignoring however two essential requisites according to accepted Sunni tradition, namely, that the Caliph should be of the Arab tribe of Koreish, and, secondly, that he should be elected to the office. The latter is fulfilled nominally at the accession of each Sultan, when the form of an election is observed by the Ulema of Constantinople and the Sultan is invested with the Caliphate. The other condition is ignored, though a list, which named descent from the Koreish as among the qualifications, remained posted in all the great mosques, even of Constantinople, until ordered removed by Abdul Hamid. The Khavarij held that it was not necessary that the caliph should be of the Koreish ("Spirit of Islam," Amir Ali, p. 525). By legists and scholars generally the Sultans are regarded as usurpers, yet they are acknowledged practically because they are the most powerful defenders of the faith. Still considerable bodies of Moslems have never acknowledged them, as the Shiahs, and the subjects of the Sultans of Morocco, Zanzibar, and Oman, and of the Wahabi Sheikhs of Arabia. Before the time of Abdul Hamid, Chinese Moslems cared nothing for the Turkish caliphate nor did they recognize the Sherif of Mecca. Yet such distant rulers as the Amirs of Bokhara and Khotan, the Sultans of Atchin and Panthay have sent envoys during the last century.

European governments with Moslem subjects have acknowledged him as supreme, and the United States has seen fit to send an envoy to consult about the Sulus of the Philippines.

The greatest strength of the caliphate is with the ignorant populace. Some of them regard him as the emperor of all Europe, holding in subjection to himself all Christian states, who acknowledge his sovereignty by sending him tribute and keeping delegates at his Court. The kings of Europe cannot be crowned without first obtaining his permission and sometimes have to come in person to obtain it; not even the emperors of Russia and Great Britain are exempt from this necessity. The Emperor of Germany came to do obeisance to the Sultan and brought presents of horses in token of his subjection. The Sultan will one of these days overthrow these Christian governments (Simon: "Progress of Islam, etc.," p. 28; "Turkey and Its People," by Pears, pp. 75, 86; "Turkey and the Armenian Atrocities," E. M. Bliss, p. 75). A Moslem, and he not a fellah but a mullah in St. Sophia, told Sir Edwin Pears that Queen Victoria was a faithful servant of their Padishah, but it was not plain why he allowed the governor of England to be a woman¹.

Among the qualification for the caliphate, character scarcely finds a place. He is to be a "just person" and supposedly God-guided. Yet Abdul Hamid had the astrologer Abul Huda as his constant adviser. This astute magician is said to have worked in collusion with Izzat Pasha, who showed him telegrams from various quarters before the Sultan had seen them. He thus many times astonished his Padishah. Morality has not been required nor expected as a qualification of the Caliph. Of course, without question, he has legally the privilege of having three or four hundred concubines in his harem, and can even count the massacring of tens of thousands of Christian subjects as a holy work. But even Moslem law cannot justify the horrible practice which many Sultans successively followed of celebrating the binding on of the sword of Osman by putting to death all the royal brothers. Mahmud II ordered his seventeen brothers to be bowstrung. They were interred in St. Sophia around the newly made grave of their father. This practice was general (Pears: *Ibid.*, pp. 8-10) and was continued without concealment until the middle of the nineteenth century. How Moslems can look upon such a line of assassins as their religious chiefs can only be accounted for by their habit of divorcing religion from morality. Justice Amir Ali says ("Spirit of Islam," p. 470) that the Sunnis do not demand that the caliph be just, virtuous, or irreproachable; that neither

¹ This ignorance is equalled by that in Persia which attributes to the Shah's visit to Queen Victoria a matrimonial purpose, as their traditions do to the coming of the Queen of Sheba to Solomon.

vices nor tyranny justify his deposition. But some of them, as the Omayyad Walid and the Abbaside Mutavakul, have been deposed by popular revolt against their iniquities. It had happened among the Osmanlis several times before Abdul Hamid.

Sunnis claim that there can only be one caliph at a time, regarding as unlawful the existence of contemporary caliphs as the Omayyads at Granada, the Abbasides at Bagdad, and the Fatimites at Cairo.

The claim of the Sultan, weak legally and historically, was rendered more insecure and ineffective at the beginning of his reign, by the fact that the Sherif of Mecca and the Arabs were inclined to repudiate him. After the Russo-Turkish war some of the Arabs declared that the Sultan had forfeited his claim through his defeats and that the caliphate should return to the Koreish tribe (H. H. Jessup: "The Mohammedan Missionary Problem," p. 21). The Sherif Sheikh Husni, an Anglophile, was ready to make good his claim, and it was supposed that he was encouraged to do so by the British. The Sherif was disposed of in true Oriental style by means of an assassin, and a supporter of the Sultan was put in his place. Henceforth the religious side of Pan-Islamism was promoted from Mecca as a second centre ("Fall of Abul Hamid," F. McCallagh, p. 23).

Abdul Hamid carried on his propaganda in no half-hearted way. He put his untiring energy into it both in his own dominions and the whole Islamic world. He called together in secret session many Sheikhs and planned schemes. His agents were sent everywhere on secret missions. They were liberally supplied with funds. Generous presents were sent with them to the heads of various sects, orders, shrines, and holy places; pensions were given to mullahs, sayids, and influential darvishes. It is asserted by Salib el Khalidi that the Sultan spent half his revenues for Pan-Islamism. Influencing and intriguing with the subjects of other governments was no small part of the effort, which included not only the preaching of union but the encouraging of fanaticism and rebellion. Hurgronje says ("The Holy War, etc.," p. 29): "It secretly worked as a disturbing element; it often would oppose the normal development of a mutually desirable relation between the governing and the governed." The agents used were at one time the able diplomat, at another the learned mullah, or again the darvish mendicant or the Khoja, dressed as a darvish. Turkish consuls were established at many points, whose manner of life, however, somewhat interfered with the scheme, for it was often an offence against Moslem morals. In Turkey the Ulema were urged to engage yet more zealously in strengthening the faith of the people, proclaiming the waxing of the Crescent and the increasing glory of the caliphate. Above all they were urged to be diligent in convincing the faithful concerning the merit

to be acquired before heaven by robbing and killing the Christians. The *dallals* or guides to the pilgrimage were made efficient agents. Formerly they had been ignorant and untrained men who came from Mecca, collected the dues for the Kaaba, guided the pilgrim caravan to Mecca, and acted as guides while there. At this time a different type of men, ably trained propagandists, were assigned to this service and went everywhere preaching.

The press was enlisted in the cause. Not a few journals were its advocates. These papers and books fostered disloyalty to other governments, proclaiming the triumph of the crescent. Abdul Hamid even went so far as to have denunciations of Great Britain printed in his palace and distributed in Afghanistan and Arabia. A part of the propaganda consisted in taking children of prominent families from India, Java and Sumatra to Constantinople to be trained in loyalty to the Ottoman caliphate. This was forbidden by the colonial governments. The result of "this skilfully planned agitation, carefully engineered from the Palace (Sir William Ramsay: "Impressions of Turkey," pp. 136-39) was all through Turkey a further increase of Moslem power and fanaticism." As Palgrave had noticed it in the previous reign, so Sir William Ramsay speaks of it under Abdul Hamid. Sir Charles Elliot also says: "In this decade, 1880-90, a tendency prevailed to accentuate the Sultan's position as caliph—to make it a vital reality. There was kept before the minds of the Moslems the idea that the Sultan was the head of all Islam on the one side as opposed to all Christians on the other" (Sir Charles Elliot: "Turkey in Europe"). Abdul Hamid made his Moslem subjects believe that their misfortunes were due to the interference of Europeans. Hurgronje testifies to the spread of this propaganda, saying: "*There is certainly a pronounced Pan-Islamic tendency in all classes of Mohammedan society.*"

CHAPTER V.

BABISM, ITS RELATION TO MOHAMMEDANISM AND CHRISTIANITY, THE AHMADIYAS AND THE MAHDI OF THE SUDAN.

THE Mohammedan religion is today divided into about fifty different sects. This division greatly weakens it. The Bab sect was started by Mirza Mohammed Ali of Shiraz, a city in which reside the most intellectual and poetical scholars of Persia. He began to plan the new religion at the age of eighteen, but did not reveal it until he was twenty-five years old. The foundation of his faith was this: Mohammed, like Christ, taught that the latter days would be a millenium. They have a tradition that when all the prophets had died, or had been killed by their enemies, a son six years of age was, by the direction of Allah, hid in an unknown well. He was to remain there until the time for the millenium. It was believed that he would be the ruler of the Mohammedans in these last days.

He was to lead both his victorious armies and conquer all the world, and Islam would become the universal religion. Mirza Mohammed Ali based his doctrine on this theory, but changed it somewhat. At the age of twenty-five he made several pilgrimages to shrines, such as Karballa, Mecca, and Medina, and then returned to his native town of Shiraz. At first he began to teach his doctrine to his confidential friends and relatives until it was deepened in their hearts. And then he began to preach to the public that he was Mehdeialzaman.

At first but little attention was paid to the new sect by the government or clergy, but towards the end of

the summer of 1845, they began to be alarmed at its rapid spread, and took measures to stop its progress. The Bab, who had just returned from Mecca to Bushire, was brought to Shiraz and placed in confinement. His followers were prohibited from discussing his doctrines in public, and some of the more active were beaten, mutilated, and expelled from the town. In the early summer of 1846, however, a plague broke out in Shiraz and, during the general consternation caused by this, the Bab effected his escape, and made his way to Ispaham, where he was well received by Minuchihr Khan, governor of that city, who afforded him protection and hospitality for nearly a year.

Early in 1847 Minuchihr Khan died, and his successor, anxious to curry favor with the government, sent the Bab, under the care of an escort of armed horsemen, to the capital. So serious were the apprehensions already entertained by the government of a popular demonstration in the prisoner's favor, that his guards had received instructions to avoid entering the towns by which they must needs pass. At Kashan, however, a respectable merchant named Mirza Jani, who subsequently suffered martyrdom for his faith, prevailed on them by means of a bribe to allow their prisoner to tarry with him two days. At the village of Khanlik, also near Teheran, a number of believers came out to meet the Bab. Amongst these was Mirza Huseyn, Ali of Nur in Mazandaran, who, at a later date, under the title of Beha'u'llah ("the Splendor of God"), was recognized by the great majority of the Babis as their spiritual chief, and who, till his death on May 16, 1892, resided at Acre, in Syria, surrounded by a band of faithful followers and visited yearly by numbers of pilgrims.

The late king, Mohammed Shah, and his chief minister, Haji Mirza Aghasi, dreading the effect likely

to be produced in the capital by the presence of the Bab, determined to send him to the fortress of Maku on the northwest frontier of Persia, without allowing him to enter Teheran. Thither he was accordingly conveyed; but at Zanzan and Milan he received a popular ovation, and even at Maku it was found impossible to prevent him from receiving occasional letters and visits from his adherents. Nor did the plan of transferring him to the sterner custody of Yahya Khan, governor of the castle of Chihrik, near Urumiyye, meet with much better success in this respect.

Meantime, while the Bab was occupying the weary days of his imprisonment in compiling and arranging the books destined to serve as a guide to his followers after the fate which he had but too much cause to apprehend should have removed him from their midst, his emissaries were actively engaged in propagating his doctrines. Fiery enthusiasm on the part of these was met by fierce opposition from the orthodox party, headed by the clergy, and it needed only the confusion and disorder introduced into all departments of the empire by the death of Mohammed Shah (October 5, 1848) to bring the two factions into armed collision. The strife, once kindled, rapidly assumed the most alarming proportions, and the reign of the present king, Nasiru'd-Din Shah, was inaugurated by formidable insurrections of the Babis at Yezd, Niriz, Zanzan, and in Mazandaran. Of the two latter risings I shall have to say something when I come to speak of the places at which they occurred. For the present it is sufficient to state that, after the rising in Mazandaran had been suppressed with great difficulty and the sacrifice of many lives, a revolt, which threatened to defy the united efforts of the whole Persian army, broke out at Zanzan. Thereupon, by the advice of

Mirza Taki Khan (at that time prime minister to the young king), an attempt was made to strike terror into the hearts of the insurgents, and to fill their minds with despair, by the public execution of the Bab, who, thought innocent of any direct share in the plans or councils of the rebels, was regarded as the source from which they drew the enthusiasm which inspired them with a resolution so obstinate and a courage so invincible.

Accordingly, orders were despatched to Tabriz to bring the Bab thither from his prison-house, and, after the form of a trial, to put him to death. After enduring all manner of insults at the hands of the government authorities, the clergy, and the rabble of the city, through the streets of which he was dragged for many hours, he was finally brought to the place of execution, near the citadel, a little before sundown. An immense crowd, drawn thither, some by sympathy, others by a vindictive desire to witness the death of one whom they regarded as an arch-heretic, but actuated for the most part, probably, by mere curiosity, was here assembled. Many of those who composed it were at least half convinced of the divine mission of the Bab; others, who had come with feelings of animosity or indifference, were moved to compassion by the sight of the youthful victim, who continued to manifest the same dignity and fortitude which had characterized him during the whole period of his imprisonment.

The Bab was not to suffer alone. The sentence which had been pronounced against him included also two of his disciples. One of the, Aka Seyyid Huseyn of Yezd, who had been his companion and amanuensis during the whole period of his captivity, either actuated by a momentary uncontrollable fear of death, or, as the Babis assert with more probability, obedient to

orders received from his master, bidding him escape at all hazards and convey to the faithful the sacred writings of which he was the depositary, declared himself willing to renounce the creed for which he had already sacrificed so much, and the master to whom he had hitherto so faithfully adhered. His recantation was accepted and his life spared, but his death was only deferred for two years. In September, 1852, he met the fate which he no longer affected to fear amongst the martyrs of Teheran.

The other disciple was a young merchant of Tabriz, named Aka Mohammed Ali. Although every effort was made to induce him to follow the example of his comrade, and though his wife and little children were brought before him, entreating him with tears to save his life, he stood firm in his faith, and only requested that at the moment of death he might still be allowed to fix his gaze on his master. Finding all efforts to alter his decision unavailing, the executioners proceeded to suspend him alongside of his master at the distance of a few feet from the ground by means of cords passed under the arms. As he hung thus he was heard to address the Bab in these words: "Master! art thou satisfied with me?" Then the file of soldiers drawn up before the prisoners received the command to fire, and for a moment the smoke of the volley concealed the sufferers from view. When it rolled away, a cry of mingled exultation and terror arose from the spectators, for, while the bleeding corpse of the disciple hung suspended in the air pierced with bullets, the Bab had disappeared from sight! It seemed, indeed, that his life had been preserved by a miracle, for, of the storm of bullets which had been aimed at him, not one had touched him; nay, instead of death

they then brought him deliverance by cutting the ropes which had bound him, so that he fell to the ground unhurt.

For a moment even the executioners were overwhelmed with amazement, which rapidly gave place to alarm as they reflected what effect this marvelous deliverance was likely to have on the inconstant and impressionable multitude. These apprehensions, however, were of short duration. One of the soldiers espied the Bab hiding in a guardroom which opened onto the stone platform over which he had been suspended. He was seized, dragged forth, and again suspended; a new firing-party was ordered to advance (for the men who had composed the first refused to act again); and before the spectators had recovered from their first astonishment, or the Babis had had time to effect a rescue, the body of the young prophet of Shiraz was riddled with bullets.

The two corpses were dragged through the streets and bazaars, and cast out beyond the city gates to be devoured by dogs and jackals. From this last indignity, however, they were saved by the devotion of Suleyman Khan and a few other believers, who, whether by force, bribes, or the influence of powerful friends, succeeded in obtaining possession of them. They were wrapped in white silk, placed in one coffin, and sent to Teheran, where by order of Mirza Yahya Subhi-i-Ezel ("the Morning of Eternity," who, though but twenty years of age, had been chosen to succeed the Bab), they were deposited in a little shrine called Imam-zade-i-Masum, which stands by the Hamadan road not far from Ribat-Karim. Here they remained undisturbed for seventeen or eighteen years, till the schism originated by Beha deprived his half-brother Ezel of the supremacy in the Babi church which he had hitherto enjoyed, when they were removed by the

Behais, to whom alone is now known the resting-place of the glorious martyrs of Tabriz.

Beha, whose proper name is Mira Huseyn Ali, of Nur, in Mazandarin, was one of those who believed in the Bab. He was arrested at Amul on his way to join the Babis, who, under the leadership of Mulla Huseyn of Bushraweyh, were entrenched at Sheykh Tabarsi. In 1852, he narrowly escaped death in the great persecution wherein the intrepid Suleyman Khan, the brilliant and beautiful Kurratuil-Ayn, and a host of others suffered martyrdom. It was proved, however, that he had but just arrived at Teheran, and could not have any share in the plot against the Shah wherein the others were accused of being involved, so his life was spared, and after an imprisonment of about four months, he was allowed to leave Persia and take up his residence at Baghdad, Mirza, Yahyr, "Subhi-i-Ezel" ("the Morning of Eternity"), Beha's half-brother (then only about twenty-two years of age, was at that time recognized as the Bab's successor, having been designated as such by the Bab himself, shortly before he suffered martyrdom at Tabriz. His supremacy was recognized, at least nominally, by all the Babis during the eleven year's sojourn of their chiefs at Baghdad, but even then Beha took the most prominent part in the organization of affairs, the carrying on of correspondence, and the interviewing of visitors. In 1863, the Ottoman government, acceding to the urgent requests of the Persian authorities, removed all the Babis, including Beha and Mirza Yahya, "Subhi-i-Ezel," from Bagdad to Constantinople and thence to Adrianople, where they arrived about the end of the year. Here at length Beha cast aside the veil, proclaimed himself as "He whom God shall manifest," whose coming the Bab had foretold, and called on all the Babis, including Mirza

Yaha, "Subhi-i-Ezel," to acknowledge his claim and submit to his authority. Many of the Babis did so at once, and their number increased as time went on, so that now the great majority of them are followers of Beha, though a few still adhere to Mirza Yahya, and these are called Ezelis. But at first the disproportion between the Babais and the Ezelis was but slight, and the rivalry between them was great, resulting, indeed, in some bloodshed. So the Turkish government decided to separate them, and accordingly sent Beha and his followers to Acre in Syria, and Mirza Yahya and his family to Famagusta in Cyprus. Now the reason why Beha was sent to Acre, was, as his followers assert, that its climate is exceedingly unhealthy, and that it was hoped he might die there. But Beha continued to live and prosper, and even dreary Acre smiled with fresh gardens and seemed to gain a purer air. Beha or Baha Ulla, who died in 1892. His brother Abbas Effendi, who had been one of his strong supporters, immediately announced a new religion, based on Babism, but with certain variations, and assumed the title of Abd-el-Baha. It was he who has recently visited the United States, preaching the cult of Babatism in a rather innocuous and indefinite way, stating that women should be educated, that war should cease among the nations, all of which platitudes do not seem to some of us like any great new light from the East, particularly coming from a man who gravely assures his hearers that he is in truth an "emanation from God."

The Babis year consists of nineteen months of nineteen days each, the same names serving alike for the months of the year and the days of the month. These names are as follows. (1) Beha; (2) Jalal; (3) Jemal; (4) Azimat; (5) Nur; (6) Rahmat; (7) Kalimat; (8) Kamal; (9) Asma; (10) Izzat; (11) Mashiiyyat;

(12) Ilm; (13) Kudrat; (14) Kawl; (15) Masa'il; (16) Sharaf; (17) Sultan; (18) Mulk; (19) Ula. According to this arrangement, the week is completely abolished, the third day of the eighth month, for example, is called Yawmu 'l-Jemal min shahri 'l-Kamal, "the day of beauty (Jemal) in the month of perfection (Kamal)." But, pending the retention of the week, new names have been given to the days composing it as follows:

Sunday, Yawmu 'l-Jemal; Monday, Yawmu 'l-Kamal; Tuesday, Yawmu 'l-Fizal; Wednesday, Yawmu 'l-Idal; Thursday, Yawmu 'l-Istikal; Friday, Yawmu 'l-Istiklal; Saturday, Yawmu 'l-Jalal.

The relations of the Bab are called "Afnan," and the sons of Beha "Aghsan," both of these words meaning branches." Beha's eldest son, 'Abbas Efendi, is called Ghusni-i-Akbar ("the most Great Branch") and also Akayi Sirru 'llah ("the Master, God's Mystery"), while another of his sons, named Mirza Mohammed 'Ali, is entitled Ghusn-i-A'zam ("the Most Mighty Branch").

HIS DOCTRINE

He taught that every age must have its own prophet, inspired from God. He claimed that he was inspired and that he had frequent communications from God telling him how to direct the people. He openly claimed to be Mehdeialzaman. And he taught that the priesthood and the religion were corrupt and that he was appointed to renew them. He did not oppose the Koran, but at the same time said that every age needs a new Bible. He claimed to have received a Bible from God. This book is called Bayan, meaning exposition. He taught the equality of both sexes and paid homage to woman. He showed that it was against the law of God to marry more than one woman

or to keep concubines. Further, it is against the law of society and the happiness of women to marry more than one wife. The law of divorce, which is common among Mohammedans, was not practiced by the new sect. The place of women among them is the same as among Christians. The prophet taught that the spirit of charity ought to be as a flame of fire in the hearts of his followers. He said we cannot please God if we see our brother in need and do not help him; if we pray He will not hear us, if we worship Him He will turn His face away from us. Believing this, the spirit of charity is very strong among them, and they support the needy. The use of wine and all intoxicants is strictly forbidden. They are very kind to people of other faiths who are not Mohammedans; these they hate. Mehdeialzaman preached these doctrines and won many hearts. The converts were generally intelligent and well educated. His doctrine spread through the southern and northeastern parts of Persia. Among his followers were two prominent and attractive persons, Mollo Hussein and Hajee Mohammed Ali. He called them right and left hand supporters. Another convert of importance was a lady of rare attainments. In poetry she was accomplished, in beauty wonderfully rare, and she was highly educated. She traveled with two assistants from state to state and from city to city, preaching the new doctrine. She never met Bab, the founder, and knew of him through letters. She said that God had endowed him with unusual gifts for this holy cause. By the power of her eloquence she made many converts, and was called by her followers Kurratool Alaen, which is a very high title.

Below is an outline of a discussion between a Christian and two Babis teachers, young Seyyid and Haji Mirza Hasan, the Babis teachers said that "The object for which man exists is that he should know God.

Now this is impossible by means of his unassisted reason. It is therefore necessary that prophets should be sent to instruct him concerning spiritual truth, and to lay down ordinances for his guidance. From time to time, therefore, a prophet appears in the world with tokens of his divine mission sufficient to convince all who are not blinded by prejudice and willful ignorance. When such a prophet appears, it is incumbent on all to submit themselves to him without question, even though he command what has formerly been forbidden, or prohibited what has formerly been ordained."

"Stay," I interposed; "surely one must be convinced that such prohibition or command is sanctioned by reason. If the doctrine or ordinance be true, it must be agreeable to the idea of absolute good which exists in our own minds."

"We must be convinced by evidence approved by reason that he who claims to be a prophet actually is so," they replied "but when once we are assured of this, we must obey him in everything, for he knows better than we do what is right and wrong. If it were not so, there would be no necessity for revelation at all. As for the fact that what is sanctioned in one 'manifestation' is forbidden in another, and *vice versa*, that presents no difficulty. A new prophet is not sent until the development of the human race renders this necessary. A revelation is not abrogated till it no longer suffices for the need of mankind. There is no disagreement between the prophets: all teach the same truth, but in such measure as men can receive it. One spirit, indeed, speaks through all the prophets; consider it as the instructor (murabbi) of mankind. As mankind advance and progress, they need fuller instruction. The child cannot be taught in the same way as the youth, nor the youth as the full-grown man. So it is with the human race. The instruction given

by Abraham was suitable and sufficient for the people of his day, but not for those to whom Moses was sent, while this in turn has ceased to meet the needs of those to whom Christ was sent. Yet we must not say that their religions were opposed to one another, but rather that each 'manifestation' is more complete and more perfect than the last."

"What you say is agreeable to reason," I assented; "but tell me in what way is the prophet to be recognized when he comes? By miracles or otherwise?"

"By miracle (if by miracles you mean prodigies contrary to nature)—No!" they answered. "It is for such that the ignorant have always clamored. The prophet is sent to distinguish the good from the bad, the believer from the unbeliever. He is the touchstone whereby false and true metal are separated. But if he came with the evident supernatural power, who could help believing? Who would dare oppose him? The most rebellious and unbelieving man, is he found himself face to face with one who could raise the dead, cleave the moon, or stay the course of the sun, would involuntarily submit. The persecution to which all the prophets have been exposed, the mockery to which they have been compelled to submit, the obloquy they have borne, all testify to the fact that their enemies neither feared them nor believed that God would support them; for no one, however foolish, however forward, would knowingly and voluntarily fight against the power of the Omnipotent. No, the signs whereby the prophet is known are these: Though untaught in the learning esteemed by men, he is wise in true wisdom; he speaks a word which is creative and constructive; his word so deeply affects the hearts of men that for it they are willing to forego wealth and comfort, fame and family, even life itself. What the prophet says comes to pass. Consider Mohammed.

He was surrounded by enemies, he was scoffed at and opposed by the most powerful and wealthy of his people, he was derided as madman, treated as an impostor. But his enemies have passed away, and his word remains. He said, 'You shall fast in the month of Ramazan,' and behold, thousands and thousands obey that word to this day. He said, 'You shall make a pilgrimage to Mecca if you are able,' and every year brings thither countless pilgrims from all quarters of the globe. This is the special character of the prophetic word; it fulfills itself; it creates; it triumphs. Kings and rulers strove to extinguish the word of Christ, but they could not; and now kings and rulers make it their pride that they are Christ's servants. Against all opposition, against all persecution, unsupported by human might, what the prophet says comes to pass. This is the true miracle, the greatest possible miracle, and indeed the only miracle which is a proof to future ages and distant people. Those who are privileged to meet the prophet may indeed be convinced in other ways, but for those who have not seen him, his word is the evidence on which conviction must rest. If Christ raised the dead, you were not a witness of it: if Mohammed cleft the moon asunder, I was not there to see. No one can really believe a religion merely because miracles are ascribed to its founder, for are they not ascribed to the founder of every religion by its votaries? But when a man arises amongst a people, untaught and unsupported, yet speaking a word which causes empires to change, hierarchies to fall, and thousands to die willingly in obedience to it, that is a proof absolute and positive that the word spoken is from God. This is the proof to which we point in sup-

port of our religion. What you have already learned concerning its origin will suffice to convince you that in no previous 'manifestation' was it clearer and more complete."

"I understand your argument," I replied, "and it seems to me a weighty one. But I wish to make two observations. Firstly, it appears to me that you must include amongst the number of the prophets many who are ordinarily excluded, as, for example, Zoroaster; for all the proofs which you have enumerated were, so far as we can learn, presented by him. Secondly, though I admit that your religion possesses these proofs in a remarkable degree (at least so far as regards the rapidity with which it spread in spite of all opposition), I cannot altogether agree that the triumph of Islam was an instance of the influence of the prophetic word only. The influence of the sword was certainly a factor in its wide diffusion. If the Arabs had not invaded Persia, slaying, plundering, and compelling, do you think that the religion of Mohammed would have displaced the religion of Zoroaster? To us the great proof of the truth of Christ's teaching is that it steadily advanced in spite of the sword, not by the sword; the great reproach on Islam, that its diffusion was in so large a measure due to the force of arms rather than the force of argument. I sympathize with your religion, and desire to know more of it, chiefly because the history of its origin, the cruel fate of its founder, the tortures joyfully endured with heroic fortitude by its votaries, all remind me of the triumph of Mohammed."

"As to your first observation," rejoined the Babi spokesman, "it is true, and we do recognize Zoroaster, and others whom the Mussulmans reject, as prophets. For though falsehood may appear to flourish for a while, it cannot do so for long. God will not permit

an utterly false religion to be the sole guide of thousands. But with Zoroaster and other ancient prophets you and I have nothing to do. The question for you is whether another prophet has come since Christ; for us, whether another has come since Mohammed."

"Well," I interrupted, "what about the propagation of Islam by the sword? For you cannot deny that in many countries it was so propagated. What right had Mohammed—what right has any prophet—to slay where he cannot convince? Can such a thing be acceptable to God, who is absolute good?"

"A prophet has the right to slay if he knows that it is necessary," answered the young Seyyid, "for he knows what is hidden from us; and if he sees that the slaughter of a few will prevent many from going astray, he is justified in commanding such a slaughter. The prophet is the spiritual physician, and as no one would blame a physician for sacrificing a limb to save the body, so no one can question the right of a prophet to destroy the bodies of a few, that the souls of many may live. As to what you say, that God is absolute good, it is undeniably true; yet God had not only attributes of grace but also attributes of wrath—He is Al-Muntakim (the avenger) as well as Al-Ghafur (the pardoner). And these attributes as well as those must be manifested in the prophet, who is the God-revealing mirror."

"I do not agree with you there," I answered. "I know very well that men have often attributed, and do attribute, such qualities as those to God, and it appears to me that in so doing they have been led into all manner of evil and cruelty, whereby they have brought shame on the name of their religion. I believe what one of your own poets has said:

'Az Khayri-iMahz juz niku'i nayad,'

'Naught but good comes from Absolute Good,' and we cannot falsify the meaning of words in such wise as to say that qualities which we universally condemn in man are good in God. To say that revenge in man is bad, while revenge in God is good, is to confound reason, stultify speech, and juggle with paradoxes. But, passing by this question altogether, you can hardly imagine that a prophet in whom the 'Attributes of Wrath' were manifested could attract to himself such as have believed in a prophet in whom were reflected the 'Attributes of Grace.' Admitting even that a prophet sent to a very rude, ignorant, or forward people may be justified in using coercion to prepare the way for a better state of things, and admitting that Mohammed was so justified by the circumstances under which he was placed, still you cannot expect those who have learned the gentle teaching of Christ to revert to the harsher doctrines of Mohammed, for though the latter was subsequent as regards time, his religion was certainly not a higher development of the religion of Christ. I do not say that Mohammed was not a prophet; I do not even assert that he could or should have dealt otherwise with his people; but, granting all this, it is still impossible for anyone who has understood the teaching of Christ to prefer the teaching of Mohammed. You have said that the God-given message is addressed to the people of each epoch of time in such language as they can comprehend in such message as they can receive. Should we consider time only, and not place, May it not be that since the stages of development at which different peoples living at the same time have arrived are diverse, they may require different prophets and different religions. The child, as you have said, must be taught differently as he grows older, and the teacher accordingly employs different methods of instruction

as his pupil waxes in years and understanding, though the knowledge he strives to impart remains always the same. But in the same school are to be found at one time pupils of many different ages and capacities. What is suitable to one class is not suitable to another. May it not be the same in the spiritual world?"

At this point there was some discussion in the assembly; the young Seyyid shook his head and relapsed into silence; Mirza Ali signified approval of what I had said. Haji Mirza Hasan strove to avoid the point at issue, and proceeded thus:

"I have already said that what is incumbent on every man is that he should believe in the 'manifestation' of his own age. It is not required of him that he should discuss and compare all previous 'manifestations.' You have been brought up a follower of Christ. We have believed in this 'manifestation' which has taken place in these days. Let us not waste time in disputing about intermediate 'manifestations.' We do not desire to make you believe in Mohammed, but in Beha. If you should be convinced of the truth of Beha's teaching you have passed over the stage of Islam altogether. The last 'manifestation' includes and sums up all preceding ones. You say that you could not accept Islam because its laws and ordinances are harsher and, in your eyes, less perfect than those laid down by Christ. Very well, we do not ask you to accept Islam, we ask you to consider whether you should not accept Beha. To do so you need not go back from a gentle to a severe dispensation. Beha has come for the perfecting of the law of Christ and his injunctions are in all respects similar; for instance, we are commanded to prefer rather that we should be killed than that we should kill. It is the same throughout, and, indeed, could not be otherwise, for Beha is Christ returned again, even as He promised, to perfect

that which He had begun. Your own books tell you that Christ shall come 'like a thief in the night,' at a time when you are not expecting Him."

"True," I replied, "but those same books tell us also that His coming shall be 'as the lightning, that lighteneth out of the one part under heaven and shineth into the other part under heaven.'"

"There can be no contradiction between these two similes," answered the Babi; "and since the phrase 'like a thief in the night' evidently signifies that when Christ returns it will be in a place where you do not expect Him, and at a time when you do not expect Him—that is, suddenly and secretly—it is clear that the comparison in the other passage which you quoted is to the suddenness and swiftness of the lightning, not to its universal vividness. If, as the Christians for the most part expect, Christ should come riding upon the clouds surrounded by angels, how could He be said in any sense to come 'like a thief in the night?' Everyone would see him, and, seeing, would be compelled to believe. It has always been through such consideration as these that men have rejected the prophet whose advent they professed to be expecting, because He did not come in some unnatural and impossible manner which they had vainly imagined. Christ was indeed the promised Messiah, yet the Jews, who had waited, and prayed, and longed for the coming of the Messiah, rejected Him when He did come for just such reasons. Ask a Jew now why he does not believe in Christ, and he will tell you that the signs whereby the Messiah was to be known were not manifest at his coming. Yet, had he understood what was intended by those signs, instead of being led away by vain traditions, he would know that the promised Messiah had come and gone and come again. So with the Christians. On a mountain close by Acre is a mon-

astery peopled by Christian priests and monks, assembled there to await the arrival of Christ on that spot as foretold. And they continue to gaze upwards into heaven, whence they suppose that He will descend, while only a few miles off in Acre He has returned, and is dwelling amongst men as before. O, be not blinded by these very misapprehensions which you condemn so strongly in the Jews! The Jews would not believe in Christ because He was not accompanied by a host of angels; you blame the Jews for their obstinacy and forwardness, and you do rightly. But beware lest you condemn yourselves by alleging the very same reason as an excuse for rejecting this 'manifestation.' Christ came to the Jews accompanied by angels—angels none the less because they were in the guise of fishermen. Christ returns to you as Beha with angels, with clouds, with the sound of trumpets. His angels are His messengers; the clouds are the doubts which prevent you from recognizing Him; the sound of trumpets is the sound of the proclamation which you now hear, announcing that He has come once more from heaven, even as he came before, not as a human form descending visibly from the sky, but as the Spirit of God entering into a man and abiding there."

"Well," I replied, "your arguments are strong and certainly deserve consideration. But, even supposing that you are right in principle, it does not follow that they hold good in this particular case. If I grant that the return of Christ may be in such wise as you indicate, nevertheless mere assertion will not prove that Beha is Christ. Indeed, we are told by Christ Himself that many will arise in His name, saying, 'See here,' or 'See there,' and are warned not to follow them."

"Many have arisen falsely claiming to be Christ," he answered, "but the injunction laid on you to beware

of these does not mean that you are to refuse to accept Christ when He does return. The very fact that there are pretenders is a proof that there is a reality. You demand proofs, and you are right to do so. What proofs would suffice for you."

"The chief proofs which occur to me at this moment," I replied, "are as follows: You admit, so far as I understand, that in each 'manifestation' a promise has been given for a succeeding 'manifestation,' and that certain signs have always been laid down whereby that 'manifestation' may be recognized. It is therefore incumbent on you to show that the signs foretold by Christ as heralding His return have been accomplished in the coming of Beha. Furthermore, since each 'manifestation' must be fuller, completer, and more perfect than the last, you must prove that the doctrines taught by Beha are superior to the teaching of Christ—a thing which I confess seems to me almost impossible, for I cannot imagine a doctrine purer or more elevated than that of Christ. Lastly, quite apart from miracles in the ordinary sense, there is one sign which we regard as the especial characteristic of a prophet, to-wit, that he should have knowledge of events which have not yet come to pass. No sign can be more appropriate or more convincing than this. For a prophet claims to be inspired by God, and to speak of the mysteries of the Unseen. If he has knowledge of the Unseen he may well be expected to have knowledge of the Future. That we may know that what he tells us about other matters beyond our ken is true, we must be convinced that he has knowledge surpassing ours in some matter which we can verify. This is afforded most readily by the foretelling of events which have not yet happened and which

we cannot foresee. These three signs appear to me both sufficient and requisite to establish such a claim as that which you advance for Beha."

I allowed the discussion to stand at this point, and proceeded to make inquiries about the books which they prize most highly. In reply to these inquiries they informed me that Mirza Ali Mohammed the Bab had composed in all about a hundred separate treatises of different sizes; that the name Beyan was applied generally to all of them; and that the book which I described as having been translated into French by Gobineau must be that specially designated as the Kitabu 'l-Ahkam ("Book of Precepts"). Beha, they added, had composed about the same number of separate books and letters. I asked if all these works existed in Shiraz, to which they replied: "No, they are scattered about the country in the hands of believers—some at Yezd, some at Isfahan, some in other places. In Shiraz the total number of separate works is altogether about a dozen."

"If that be so," I remarked, "I suppose that some few works of greater value than the others are to be found in every community of believers; and I should be glad to know which these are, so that I may endeavor to obtain them."

"All that emanates from the Source (masdar) is equal in importance," they answered, "but some books are more systematic, more easily understood, and therefore more widely read than others. Of these the chief are—(1) The Kitab-i-Akdas ('Most Holy Book'), which sums up all the commands and ordinances enjoined on us; (2) The Ikan ('Assurance'), which sets forth the proof of our religion; (3) Dissertations on Science—astronomy, metaphysics, and the like—which we call Suwar-i-'Ilmiyye; (4) Prayers

(Munajat) and Exhortations (Khutab). Besides these, there is a history of the early events of this 'manifestation,' written by one who desired to keep his name secret."

THE AHMADIYAS

A new religion, similar to Bahaism, was promulgated in India in the last quarter of the nineteenth century. Its founder was Mirza Gulam Ahmad, a mogul by lineage. He was chief of the village of Qadian in the Punjab. From him the sect is called Ahmadiya¹. He was a man of some property and respectable family. His father was a physician of the old Greek school and Mirza Ahmad professed to be proficient in the same art. In religion they inclined to Sufism. In his earlier years he was brought into contact and controversy with Christian preachers, and was perplexed by his inability to answer their arguments. He became a recluse and cogitated on religious themes, till he at last reached the conclusion that he himself was a "revelator." When about forty years of age Ahmad laid claim to being the Mahdi, according to Sunni traditions, and at the same time Jesus Christ who should accompany the Mahdi. In 1880 he issued his "Barahin-Ahmadiya," the arguments of the Ahmadiya. Among his works is "The Teachings of Islam" in English. He seems to have identified the Mahdi with Mohammed, and thus he was the "return" of both Jesus and Mohammed, not literally, but exactly as has been explained in the teachings of Baha Ullah. He thus claimed to be fulfilment of the hopes of these religions, professing to reform and unite them. He also claimed to be a manifestation of God in a certain sense. This he states thus: "The mantle of divinity is cast upon the person who is thus favored of God, and he becomes a mirror for the image of the Divine Being. This is the secret of the words spoken by the holy prophet, 'He that hath seen me hath seen God.' . . . I shall be guilty of a great injustice if I hide the fact that I have been raised to this spiritual pre-eminence." (Quoted from "Teachings of Islam," *Moslem World*, 1912, p. 319.) As such he is the Lord of the Age, Mediator, Intercessor, Revealer, and Reformer.

Regarding Christ he taught that he was born of a virgin, that his miracles were not real but spiritual. He held to the swoon

¹ It has been investigated and described by Dr. H. D. Griswold, in a tract named "Mirza Gulam Ahmad." I have consulted also his article, "The Ahmadiya Movement" (*Moslem World*, 1912, pp. 373-79); Professor Siraf-ud-Din, "Mirza Gulam Ahmad" (*Missionary Review*, 1907, pp. 749-56); Dr. J. Murray Mitchell, "A New Sect in India" (*Missionary Review*, 1904, pp. 97-100); J. N. Farquhar, "Modern Religious Movements in India," pp. 137-48; Dr. E. M. Wherry, "Christianity and Islam, etc.," pp. 178-82.

theory of Christ's death, declaring that he was crucified, seemed to be dead, was buried in a state of unconsciousness. He cited as proof of this the Gospel of Barnabas. The wounds of Jesus were quickly healed by a salve called the Marham-i-Isa, the ointment of Jesus whose wondrous powers, he asserts, are extolled in a thousand medical books, Christian, Moslem, Jewish, and Persian. After coming out of the tomb and appearing to his disciples, Jesus went to Afghanistan and Kashmir. This departure is the ascension. The inhabitants of these lands were the lost ten tribes to whom Jesus preached. Finally he died a natural death and was buried in Srinagar, Kashmir. The tomb and shrine of a certain Yus Asaf is pointed out as that of Jesus. In reality it is the tomb of some obscure Moslem Pirof of several centuries ago. In proof of his assertion he cites the fictitious story of the "Unknown Life of Christ," by N. Notovich, in which an imaginary account is given, ostensibly from a Buddhist manuscript, of a journey of Jesus to India before his ministry in Judea. Mirza Ahmad adds another imaginary journey after the crucifixion, and on it, as a basis, refutes the Christian religion. He is specially desirous to get rid of the doctrines of the atonement and the resurrection. In other ways he condemns Jesus, as for associating with evildoers. He denied his "power, wisdom, and moral perfection." He was extremely hostile to Christianity, and it was the progress of mission work that incited him. He declared Christianity to be corrupted. Its great errors were the deification of Christ and belief in his expiatory death and literal second coming; its corrupting practices are drunkenness, prostitution, and gambling. God has sent Gulam Ahmad to rebuke them and call them to a new faith. His message to Islam was that they receive him as a peaceful Mahdi. The traditions about a warrior Mahdi are pronounced forgeries; he, the Mahdi-Messiah, had come to bring peace among nations and to reconcile religions. The jihad he abolished and declared it to have been a curse to Islam. His followers should be peace lovers and submit to British rule. One of the sect, writing in the *Review of Religions*, says, "I do not wish for any Islamic government or empire. What I do long for is this, that whoever be the ruler, the whole world may turn Moslem." He denounced the tomb-worship and immoralities of Islam; discountenanced polygamy, yet practised it himself. He excused Mohammed for allowing polygamy, divorce, and the seclusion of women, as a preventive of greater evils such as appear in Christendom. He explained the pleasures of Paradise figuratively. He claimed to be the exponent of true Islam and to propagate it. It is the true religion, as wide in its conception as humanity itself. It embraces all the inspired religions, and prompts us to love and reverence not only for Mohammed, Moses, and Jesus, but for

Rama Chandra, Krishna, and Buddha. He appealed to the Hindus to accept him as an Avatar. Needless to say Moslems denounce him as a heretic and impostor.

The proofs of his mission submitted by Gulam Ahmad were from the former scriptures, from miracles, and from his own prophecies. For example from the analogy of John the Baptist being Elijah, from the teaching about the Second Adam, from the apocalyptic signs of the Millennium, and from the prophecy of the paraclete (John XVI, 7), which the Koran refers to in the words (Surah LXI): "Jesus the son of Mary said 'I . . . announce an apostle to come after me whose name is Ahmad.'" Gulam Ahmad's predictions frequently took the form of foretelling the death of the individual with whom he was displeased. When some of these died a violent death, suspicion was aroused. His followers were supposed to have helped to bring about the fulfilment. One of the men thus threatened, a prominent Christian, named Abdullah Atham, took precautions to have bodyguards, and the prophecy in his case failed. When these predictions of calamity had reached the number of one hundred and over, they merited the attention of the government and the Mahdi-Messiah gave his pledge to refrain from such imprecations. In view of these vindictive predictions, the Moslems composed a couplet, which I may paraphrase as follows:

The true Christ's power was such
He made the dead revive;
The false Christ's fatal touch
Brings death to those alive.

Ahmad had correspondence with Dowie, the Elijah of Zion City, Illinois, and challenged him to a discussion. He also proposed a test of the truth of their respective dispensations, namely, that whichever one of them died first should be proved a false prophet. Dowie, whether because he was much the senior in years or mistrusted Oriental providence, declined the test as irrelevant. In some cases where Ahmad predicted a son for his devoted follower, the advent of a daughter taxed his ingenuity for an explanation. One of his prophecies was that his village would be immune from plague without inoculation. He also prepared the *marham-i-Isa* "solely under the influence of divine inspiration" and set it forth in a pamphlet as "the Revealed Cure for Bubonic Plague." Neither prophecy nor ointment exempted his people from the scourge. The government also thought best to interfere with this divine quack-medicine. This latest Messiah was cut off in 1908 by the cholera.

Mirza Gulam Ahmad's method of propaganda was vigorous. He was well acquainted with Arabic, Persian and Urdu. In words he was an aggressive disputant. He favored education

and established middle and high schools at Qadian. He made much use of the press, issuing more than fifty tracts, books and memorials, and two magazines, one in Urdu called *Al Hakam* and one in English called *The Review of Religions*. He organized his congregations with weekly meetings and conferences and with the chief society at Qadian. The membership has increased in the last decade. The *Imperial Gazetteer of India* which calls it "the wildest development of recent sectarianism," reported 10,000 in the Bombay Presidency in 1911; in the Punjab the census gave 18,695 as against 1,113 in 1901. There is a branch in the Deccan. Dr. Griswold of Lahore, a special authority on the sect, estimates the total at 50,000. Some of the members are men of respectability and intelligence, even university graduates. Nearly all are from the Moslems, and they regard it as a reform of Islam. It certainly works towards the disintegration of orthodox Islam. Some disciples are reported to be in Afghanistan, Persia, Arabia and Egypt. An interesting phase of the movement is its propaganda in England. Mr. Khoja Kamal-ud-Din, an advocate, has established himself at Woking at the mosque erected by Dr. Leitner. By lectures and through a magazine called *The Islamic Review*, the doctrines are promulgated. A new translation of the Koran is being issued. Free literature is distributed. The mission has been encouraged by the conversion of Lord Headley to its faith.

In this effort to propagate itself in Christendom, it is like Bahaism. In not a few points there is a striking resemblance between the offshoots from Mohammedanism. Some of these may be accounted for by their springing up in a similar soil, a Mohammedan soil impregnated with Sufism and Mahdism, and in which some elements of nineteenth-century Christian thought had found lodgment. Both claim that a new revelation is needed because Christianity is dead and Islam needs reforming. Both claim to be in some sense divine manifestations, in another sense the "return" of Jesus, of Mohammed, and of Krishna. Both propose to unite all religions. Both do away with the jihad and advocate peace principles. Both, after the example of Mohammed, sent letters to kings announcing their coming and inviting them to faith. Both practiced polygamy and praised Mohammed and the Koran. Both belittled Jesus Christ, denying his miracles, his resurrection, his ascension and literal Second Coming. Both have some followers in foreign lands even among Christians. Both failed to bring about moral reformation in the conduct of their disciples, who have divided into sects on the death of the founders. Both claimed as signs of their mission their eloquence in the Arabic tongue, the writing of spontaneous verses, fulfilled predictions, their success in winning converts, and the good effects as seen in the

conduct of their followers. Both made large use of the press; Baha Ullah sent his books to Bombay to be published owing to lack of liberty in Turkey and Persia; Gulam Ahmad had a press of his own at Qadian. The teachings of Ahmad are free from some extravagances and inanities of Bahaism. Neither sect appears to have any great future before it. Their chief usefulness has been to help towards the breaking down of scholastic Islam—the one among the Shiahs, the other among the Sunnis of India. Bahaism has definitely broken with Islam, while the Ahmadiya movement continues within its fold.

THE MAHDI OF THE SUDAN.

Exceedingly interesting is the Mahdiist movement of the Sudan. It has been a present-day example before our eyes of what has occurred many times in the centuries of Islam. It would undoubtedly have issued in success and triumph but for the terrible machine-gun of the Christians which turned the tide.

Mohammed Ahmad of Dongola, in 1878, proclaimed himself the long-expected Mahdi. He was descended from Mohammed through Husain and was of a family of successful boatmakers and worked at this trade in his youth. He received religious education at Khartum and at twelve is said to have been a *hafiz*, able to say the Koran from memory. He became a hermit at Abba, an island in the White Nile, and acquired a reputation for austerity and asceticism and was venerated as a saint. Moving about among the people, he described to them with thrilling eloquence their oppressions and their wrongs and recalled to them the promise of a deliverer who should bring in the reign of righteousness. This guide was at hand, he declared, right would triumph, and the accursed Turks and Egyptians be driven from the land; their cruelties would be brought to an end. His magnetic appeal to the people, giving hope of release from injustice, had a powerful effect. It is said (Colonel Wingate: "Mahdism," pp. 13-14) that "men wept and beat their breasts at his moving words; even his brother fakirs could not conceal their admiration. With rapid, earnest words he stirred their hearts and swayed their heads like corn beneath a storm . . . In every hut and thicket echoed the longing for the coming savior. At last a band said to him, 'You are the promised leader,' and in solemn secrecy he said, 'I am the Mahdi.'"

The time was ripe. Conditions facilitated the acceptance of such a claim. Half a century before, Mohammed Ali, Khedive of Egypt, after establishing his power in semi-independence of the Sultan, turned covetous eyes on the great south land of the Blacks—called the Sudan. He was urged on partly by greed of power, partly by the desire to extend the bounds of civilization. But instead of gold mines, the revenue to enrich him and

his successors was from inhuman trade in human beings, and the grinding cruelties of unjust and oppressive taxgatherers. The rapacity and inhumanity of the slave-dealers cried out to God and became a stench in the nostrils of Europe. The Khedive Ismiel saw that to retain a reputation as a civilized ruler he must suppress the slave trade. Hence Colonel Baker and General Gordon and others were commissioned for this work. Their service, hampered while it lasted, was cut short, then the Sudan lapsed into a condition of oppression, corruption, rapacity, cruelty and inhumanity—creating in the hearts of the people a soil fit for the springing up of Mahdiism.

The suspicions and fears of the Egyptian governors were aroused by the claims of the new Mahdi. They made several unsuccessful attempts to seize him, but their forces were defeated. He retired to the Nuba Mountains, Kordofan. This was called his *hegira* or flight. Here he enlisted the powerful Sheikhs of the Baggaras. The religious enthusiast declared to them: "God himself came near to me and said, 'Go, reform the Moslems and found a kingdom which shall be followed by everlasting peace.' The prophet came to me, laid his sword in my hand, and said, 'With this sword conquer; for Azrael will go before thee and terror shall fall upon thy foes.'" The warlike Baggara professed their allegiance largely to secure power for themselves and the gain of the slave trade. They provided the Mahdi with wives and concubines from among their daughters. Abdullah of their tribe became his Khalifa. People flocked to his standard. The Mahdi subdued the forces of the Egyptians, bringing into subjection province after province. The defeat of Hicks Pasha and the annihilation of his ten thousand men carried conviction to all the land that this was the True Guide. Gordon was sent to withdraw the garrisons. He was entrapped in Khartum. Too late his rescue was attempted. The Mahdi did not wish the death of Gordon. He seems to have wished him to occupy the place of Jesus, who, according to tradition, should reign with him side by side. He sent Gordon the costume of a believer, and a command to accept the faith. But Gordon was formed in a more heroic mould and had a finer fibre to his character than Lupton Pasha, commander of Bahr-il-Ghazal, and Slatin Pasha, who denied their faith to save their lives. Gordon knew that he that loseth his life for the Truth's sake shall find it unto life eternal. So that peerless Christian knight, saint, and soldier of immortal fame fell in the final assault of Khartum.

Victory had certified the Mahdi. The prediction marks, the V-shaped space between the teeth, the possession of Abdullah for a father and Fatima for a mother, were not fortuitous; Mo-

ammed Ahmad ruled over nearly a million square miles. Before him lay the assured conquest of the Turks, the Christians, all the world.

As a religious movement Mahdiism professed to be a reform. It was a pitiable attempt. The Mahdi gave revelations and laws of his own. The Koran was also retained. Belief in the Mahdi was the first duty; unbelief the greatest sin. He ruled with a rod of iron. A terrible inquisition held sway. Criticism of his administration was punishable with mutilation or death. Special emphasis was laid on asceticism in food and raiment. A costume was prescribed. All must wear this *jubba* or coat to avoid distinction between rich and poor. Feasts at funerals or weddings, and riding a horse, except in war, if able to walk, were not allowed. When riding a donkey, attendants must not walk in company. Wearing long hair, wailing for the dead, writing with cursive letters were prohibited. Three vices were to be avoided—envy, pride and neglect of prayer: two virtues to be practiced—poverty and the Holy War. Of ten commandments, five were specifically about women, that they should cover their heads and faces, should not go to the graves at funerals, not have a dowry above ten dollars, and that men should oblige them to pray. The old Islamic laws of mutilation for theft and beating for wine-drinking were retained, but the use of tobacco was punishable with a hundred lashes while the wine-bibber escaped with eighty. The two most remarkable aspects of the regime were a sort of communism of property and an abnormal indulgence of sensual passions. The property of all men had to be placed in the Betul-Mal, the Community House, to be distributed by the Mahdi. To accomplish this the inquisition worked barbarously. Of this Colonel Wingate says: "The last Khalifate has been under European observation, its propaganda has been studied most carefully, and the whole may be summed up in the phrase, 'Your money or your life.' At Khartum the Mahdi changed into a sensuous voluptuary, luxurious and uxurious. He ate of all dainties, wore the finest materials, was profusely perfumed. Instead of the straw mat on which he had hitherto sat and slept, he had the finest Persian rugs and an imported bedstead. He changed to his former uncouth costume to appear in public as the leader of prayers, where seventy thousand men bowed before him on the grass and even stooped to kiss the dust he trod upon, and gathering it up kept it as a treasure. His bath water was carried away as a means of grace. Yet so great was his hypocrisy that, as Slatin says ("Fire and Sword in the Sudan"), "No man is more irreligious. I have never seen him say a prayer in his own house—only in public." Making a show of piety before the people, he was guilty of the wildest excesses in private. His

harem consisted of four hundred wives and concubines. By divorce he changed his four legal wives as often as his fancy suggested. His concubines were booty captured in war, mostly from the tribes which at the point of the sword had been forced to acknowledge him as Mahdi. As the result of his voluptuous life, he became debauched and effeminate, and at last met the reward of his prodigal excesses. A girl who had lost family, property, and all in the siege, "submitted to outrage and obtained a terrible revenge. She gave the Mahdi a deadly poison, and after lingering in great agony, he died in 1885, but six months after the capture of Khartum. . . . The people stood round as though stunned. He could not die; he was immortal" ("Mahdism," p. 228). Thus perished this contemporaneous example of a Mohammedan prophet. The Khalifa Abdullah succeeded to power and crushed the people beneath a heavier yoke. If the Mahdi had beaten them with whips, the Khalifa chastised them with scorpions. They were reduced to such a degree of ruin that they might well long for the oppression of the Egyptians. Their deliverance came by means of the Anglo-Egyptian force under Kitchener, at the battle of Omdurman in 1898. The bravery of the darvishes won the admiration and pity of their foes. Intrepid and undaunted, they charged again and again in the face of machine guns, only to fall. Eleven thousand were killed, and 16,000 fell wounded out of 40,000 engaged in the battle. Sir Garnet Wolseley says: "I am sure our men would prefer to fight the best European troops rather than the same number of warriors who were under the influence of Mohammedan fanaticism." (Quoted from *Public Opinion*, Vol. VII, p. 210, in Atterbury's "Islam in Africa," p. 101.) In view of the devotion of these darvishes, Dr. C. R. Watson exclaims: "What magnificent Christians these men might have made! Why should they not be given the True Guide who will lead them not to death, but to life?" The Mahdi's tomb had become a shrine as sacred as that at Mecca. It was said to be indestructible—a place of pilgrimage to last forever. The body was treasured as that of a deity. The tomb was destroyed, the body burnt, and the ashes cast into the Nile (Shoemaker: "Islam Lands").

The result of the Mahdi's rule was calamitous. The aspirations of the people for economic betterment were sadly disappointed. War, famine and disease had wrought terrible havoc. Countless towns had been devastated, myriads of men and women had perished. Of a population of 8,500,000, three and a half millions were destroyed by famine and disease and three and

a quarter millions by the wars. The country had diminished seventy-five per cent ("Encyclopedia Britannica," Article: "Mohammed Ahmad"). The battle of Omdurman is an important event in the history of Africa. Great Britain's defeat and withdrawal would have meant the throwing back of civilization in a large section of the Dark Continent. Gordon's death has been made fruitful in good for humanity in bringing the Sudan under the influence of European civilization, and the opening of the way sooner or later for the inculcation of Gordon's faith, even though at present the Memorial Gordon College has been perverted from that holy purpose.

CHAPTER VI.

THE MAGI OF PARSEE RELIGION, THE WISE MEN OF THE EAST AND ANTIQUITIES OF PERSIA.

THE ancient religion of Persia was called Parsee. This was the prevailing religion of Persia in ancient times. Zerdush (commonly called Zoroaster) was either the founder or a reformer of that religion. The general belief is that he was the founder, since the religion and his followers are called by his name. Some suppose that their religion and the religion of Hindoo were originally the same and that they were divided by some political affair between the Iranians and the Aryans. The Hindoo branch took the name of Brahminian. The doctrines changed somewhat after the separation, but the fundamental principles remained the same.

Different dates are given for the beginning of the Zerdush religion. Some authorities date its beginning at 1200 B. C., while others place it at 500 B. C. The latter is generally agreed upon. There are two prevailing ideas about his place of birth, both Babylonia and Urmiah, Persia, being claimed as his native city. There are many good reasons for believing that Urmiah was his birthplace. First, the original worshipers were Persians, and the religion was started in Persia. Secondly, all Oriental scholars and writers supposed that this was his native city. Third, in the district immediately surrounding Urmiah, the writer has seen more than thirty immense hills of ashes, the remaining monuments of the fire-worshippers of this religion. Fire was their god and a continuous flame was kept burning through the centuries. Some of these hills are named as follows: De-ga-la, Sheikh-to-

pa, Gog-ta-pa, etc. Among these hills we find the "Tower of Silence," a large structure built of stone and containing the remains of kings and other notable men of ancient times.

BIBLE AND DOCTRINES.

The Bible of the Parsee is called Avesta, which means the revelation. The language is Zend, from which the Persian language is derived. The founder of this religion taught as pure monotheism as was taught by Moses. Zerdush taught the existence of but one deity, who was called Maz-daw, or as it is pronounced now in Persian, Hurmizd. To this god was attributed the creation of all good fortune, government, long life, honor, health, beauty, truth, joy and happiness. But later this doctrine of monotheism became Dudalism, *i. e.*, the supposition of two primal causes of the real and intellectual world; the Vahu Mano, the good mind or reality, and Akem Mano or the naught mind or naught reality. Ah-ra-man, the god of darkness, has created devils, he causes evil thoughts, evil deeds, wars, misfortunes, sorrow, death, and hell. Zerdush taught that there are two lives, one mental and the other physical. He believed in the immortality of the soul; that there are two abodes for the departed, heaven, the house of angels, and hell, the dwelling place of the devil and his angels. Between the two there is a bridge of judgment over which only the followers of Zerdush will be able to cross safely. Before the general resurrection of Sosiosh, the son of Zerdush will be spiritually begotten. He will come as a messenger from Ahuramazdoo and will foretell the time of the resurrection and judgment. The world at that time will be utterly steeped in wretchedness and darkness and sin; will then be renewed, death, the

archfiend of creation, will be slain, and life will be everlastingly holy; and righteousness will dwell in the renewed world.

The Zoroastrian creed flourished until the time of Alexander the Great throughout ancient Ironiona, including Cabulistan, Bakhira, Media and Persia, and then declined. But again under Ardashir, who has been called Bobegon, and who claimed to be the descendant of Zerdush, the religion of his ancestors was renewed, and the lost parts of the holy book, Avesta, were found and put together. He chose a magician, the ablest of 40,000 magician priests, to translate the book into vernacular language, thus renewing the religion. Unfortunately the Avesta was utterly destroyed in A. D. 640 by the followers of Mohammed.

Now there are in Persia only 15,000 Zoroastrians. The Mohammeans called gabrees, *i. e.*, ungodly. Most of them live in Kerman, Yezd, on the soil of their motherland. The men are good citizens, humble, honest, and generous, especially to their own brethren, and are industrious, intelligent, handsome, clean in appearance and faithful to their religion. The women are most beautiful, delicate in frame, small hands, small nose, clear complexion, with pink cheeks, black eyes and eyebrows. They do not cover their faces when in public, except to Mohammedans, whom they consider wicked men. The women are good, faithful housewives and honest to their husbands.

The Zoroastrian year is solar, not humar like the Mohammedan, and consists of twelve months of thirty days each, and five additional days, called gata (corresponding to the Mohammedan "khamsa-i-mustar-aka") to bring the total up to 365. The year begins at the vernal equinox, when the sun enters the sign of Aries (about 21st March), and is inaugurated by the

ancient national festival of the Naw Ruz or New Year's Day, which as has been already mentioned, is observed no less by the Mohammedans than by the Zoroastrians of Persia. Each day of the month is presided over by an angel or arch-angel (of whom there are seven, called Amshaspands, to each of which a day of the first week is allotted), save that three days, the 8th, 15th and 23d of the month, are, like the first, sacred to Ormund. These are holy days, and are collectively known as the Si-dey. The following is a list of the days of the month, each of which is called by the name of the angel presiding over it—(1) Ormund; (2) Bahman, the angel of flocks and herds; (3) Urdi-bihist, the angel of light; (4) Shah-rivar, the angel of jewels, gold, and minerals; (5) Sipan-darmaz, the angel of the earth; (6) Khurdad, the angel of water and streams; (7) Amurdad, the angel of trees and plants; (8) Dey-bi-Azar, the first of the Si-dey, sacred to Ormuzd; (9) Azar; (10) Aban; (11) Khir; (12) Mah; (13) Tir; (14) Gush; (15) Dey-bi-Mihr, the second of the Si-dey; (16) Mihr; (17) Surush; (18) Rashn; (19) Farvardin; (20) Bahram; (21) Ram; (22) Dad; (23) Dey-bi-Din, the third of the Si-dey; (24) Din; (25) Ard; (26) Ashtad; (27) Asman; (28) Zamyad; (29) Muntrasipand; (30) Anaram. Of these thirty names twelve belong also to the months, as follows:

Spring (Bahar)—(1) Farvardin; (2) Urdi-bihisht; (3) Khurdad.

Summer (Tabistan)—(4) Tir; (5) Amurdad; (6) Shahrivar.

Atum (Pa'iz)—(7) Mihr; (8) Aban; (9) Azar.

Winter (Zamistan)—(10) Dey; (11) Bahman; (12) Sipandarmaz.

The week has no place in the Zoroastrian calendar, the arrangement of the solar year instituted by the Babis presents many points of similarity which can hardly be regarded as accidental. As an example of the very simple manner in which dates are expressed according to the Zoroastrian calendar, I may quote the following lines from a Persian poem occurring in a Zend-Pahlavi MS. of the Vendidad, of which I shall have something more to say shortly—

“Bi-ruz-i-Gush, u dar mah-i-Amurdad
 Sene nuh-sad, digar bud haft u haftad,
 Zi fawt-i-Yazdijird-i-shahriyaran
 Kuja bigzashte bud az ruzgarran,
 Navishtam nisf-i-Vendidad-i-avval
 Rasanidam, bi-lutf-i-Haak, bi-manzil.”
 “On the day of Gush (the 14th day), and in
 the month of Amurdad (the 5th month).
 When nine hundred years, and beyond that
 seven and seventy,
 From the death of Yazdijird the king
 Had passed the time,
 I wrote the first half of the Vendidad,
 And brought it, by God’s grace, to conclu-
 sion.”

A little consideration will show the reader that one day in each month will bear the same name as the month, and will be under the protection of the same angel. Thus the nineteenth day of the first month will be “the day of Farvardin in the month of Farvardin,” the third day of the second month, “the day of Urdi-bihisht in the month of Urdi-bihisht,” and so on. Such days are kept as festivals by the Zoroastrians.

THEIR RITUALS.

A Parsee child must be born on the ground floor of the house of its parents as a sign of humility and that the child may begin its life with good thoughts, words and actions, and as a sign of loyalty to its parents. The mother cannot go out for forty days. After that she washes herself with holy water which has been sanctified by the priest.

A Parsee rises early, washes his hands and face, recites his prayers toward the sun. He rejects pork, ham and canned flesh and will not eat anything cooked by one outside of the Parsee religion. Marriages can be contracted only with persons of their own creed. Polygamy is forbidden except after nine years of sterility, then a man is allowed to marry another woman. Divorces are entirely forbidden. The crimes of fornication and adultery are very severely punished. They worship the clean creation of the great Hurmizda, such as the sun, moon, fire, etc. Aha-ramazda is the origin of light, the sun and fire having come from him, he having first been created by Hurmizda. In the case of a hopelessly sick person, the priest will recite some text of the holy Bible Avesta as a consolation to the dying person. After death the body is taken to the ground floor, the place of its birth, to be washed and anointed with perfume, dressed in white and put upon an iron grating. A dog is brought in to take a last look, and he drives away all evil spirits. The friends and relatives go before the door, bow down and raise their hands to their heads after touching the floor, as an indication of their last respect to the departed soul. The body upon the bier is covered. Two men will bring it out and give to four pallbearers, dressed in white, who, followed by a great procession, take it to the "Tower of Silence." The

last prayer will be received in the holy temple, a building in which the holy fire burns continually through the ages. The body is then taken from the "Tower of Silence" and, placed on an iron bier, is exposed to the fowls of the air and the dew of heaven and to the sun until the flesh has disappeared, and the bleached bones fall through into a pit beneath and are afterwards buried in a cave.

They believe the holy fire is brought down from heaven. Only priests can approach it, and they must wear a halfmask over the face, lest their breath should defile it, and never touch it with hands, but by instruments. Tobacco smoking is prohibited, as the smoker would defile the holy fire. They say there are five kinds of fire and great respect is shown to them. I remember having had a conversation with a Parsee in which he said: "Fire purifies all things, is stronger than all things, is cleaner than all other things, more beautiful than all things; therefore, fire is *god*. Your own Bible says: 'I am a consuming fire.'"

The Parsees have five kinds of sacrifices. These are the slaughtering of animals for the public and poor man; prayer, the Doruns sacrament with its consecrated bread and wine, in honor of the founder of the law, Heromah (or Sama), the Dahman. This sacrament resembles our Lord's Supper. It is eaten publicly as a feast of joy. Fourth, the sacrifice of expiration, which is offered by all men and is killed in their temples. Lastly, the sacrifice for the souls of the dead. The removal of moral and physical impurities is effected by holy water and earth and by prayer. Prayer and holy words from the Avesta are recited several times every day. Fasting and celibacy are hateful to the divinity. The ethical code may be

summed up in three words—purity of thought, of words and of deeds. This, they claim, will become the universal religion of the world.

A Parsee believes the soul of a dead man is for three days walking near the tomb where the dead body is laid. The fourth day the gates of heaven will be opened and he will approach the bridge of Chin-vat. Here the good and evil deeds of his life will be weighed in the balances of justice. If the good deeds of his life outweigh the bad, he will pass over the bridge into heaven. If the bad are heavier than the good the candidate falls beneath the bridge into hell. In both heaven and hell there are three states. In heaven, good words, thoughts, deeds and words. In hell, bad words, thought and deeds.

According to the Assyrian or Nestorian church fathers the holy prophet Zoroaster thus taught the Persians concerning the birth of Christ. When a fixed period has come and the time has been fulfilled a Saviour will come to the world. He shall be the invisible God, and it shall be wonderful on the earth at that time. A sight shall be seen in that day which shall be unique and incomprehensible, for it shall not be from this world. A luminous bright star shall rise which shall resemble a woman carrying a child in her bosom. When this star shall appear the sun shall not be able to hide it nor the stars to conceal it, for it shall shine everywhere.

Keep my words in your hearts, teach them to your children, your children to their children until He comes. When this sign appears in this likeness to your sons, let them take in their hands three offerings to his glory.

Let them offer gold to Him as king, for gold is the tribute paid to kings.

Myrrh also, as suited to His humanity, shall they offer.

Frankincense shall they offer in honor of His divinity—for this is the symbol of sacrifice to God, and He shall indeed be the God of gods.

The land in which this shall appear shall see many mighty words. He shall be crucified. He shall be brought into life. He shall vanquish the destroyer, death. He shall rise again on the third day. He shall ascend to the heights of His excellence. In the fulness of days He shall come to execute judgment upon all flesh.

See, this have I commanded you. Take heed to it, both ye and your children, that when He comes ye disregard Him not, that your end may not be perdition, for He is the Lord of kings and ruler of both the heavens and the earth. Reject not this my speech.

And so the people kept these sayings in the hearts and taught them to their children and children's children, and used to even go up upon the mountains and watch for the star that was to be the herald to them that a Saviour, the Prince of Peace, had come. Finally the star appeared and these very people to whom this tradition had been handed down from one generation to another saw it. It shone there clear and bright, away off in the distance over the little town of Bethlehem, and while their wise men thanked God for this divine revelation of Himself, and taking their rich gifts of gold, frankincense and myrrh, went to worship Him, many another devout and aged person among these very people felt like the aged Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

Zoroaster, we are told, was a great astrologer, and from his knowledge of the heavenly bodies would calculate nativity and foretell events. He foretold the birth of our Lord and it is on account of this that I have given the foregoing brief outline of his introduction of fire-worship in Persia.

The two following lists of the names of the wise men from the East, who went to worship the infant Saviour, together with Zoroaster's prophecy of His birth, are:

Mikoo, who took gold.

Casper, who took frankincense.

Bugdasar, who took myrrh.

Others say that there were twelve wise men in the party that journeyed to Bethlehem. They give the names as follows:

Dervander, son of Juartish.

Hoormuzdar, son of Cetaroog.

Gusnap, son of Gunadnapar.

Aershak, son of Meharook.

Zheroondar, son of Waroaz.

Aerehoo, son of Khoosroo.

Artaxerxes, son of Koolkad.

Aishtabdoon, son of Shirvanash.

Mezroo, son of Koohem.

Ahasuerus, son of Sapkham.

Sardalex, son of Bedarn.

Mroodak, son of Beldan.

SACRIFICIAL HYMN.

"Blest of all goods is purity.

Glory, glory to him

Who is best and purest in purity.

For he who ruleth from purity, he abideth according
to the will of the Lord.

The All-Wise giveth gifts for the works which man doeth in the world for the Lord.

He who protecteth the poor giveth the kingdom to Ahura."

HYMN OF PRAISE.

"The All-Wise Creator, Ahura Marzda, the greatest, the best, the most fair in glory an majesty.

The mightiest in His strength, the wisest in His wisdom, the holiest in His holiness, whose power is of all power the fairest,

Who is very wise, who maketh all things to rejoice afar,

Who hath made us and formed us, who hath saved us, the holiest among the heavenly ones.

Him I adore and praise, unto Him I declare the sacrifice, Him I invite."

ANTIQUITIES OF PERSIA.

The antiquities of a country are so closely connected with its early annals and religion, that here we shall give a short description of the most remarkable remains in Persia. Few celebrated empires are so poor in monuments of ancient greatness; and the deficiency is the more extraordinary as all that survive are so solid as in a great measure to bid defiance not only to age, but even to the more destructive hand of man, and at the same time so magnificent as to convey a high idea of the taste and skill of those who constructed them. The antiquities of Persia may be divided into two classes referring to different periods: those antecedent to the conquest of Alexander, and those belonging to the era of the Sassanides. There are few connected with the early Arabian conquerors; but these have been mentioned in treating of the provinces where they occur.

PERSEPOLIS.

Of the first class, by far the most interesting and extensive are the ruins of Persepolis, termed by the natives the Tucht e Jumsheed, or Chehel Minar,—a fabric which for ages has excited the admiration and employed the descriptive talents of travelers, while it has afforded matter of vain though curious speculation to the learned. Nothing can be more striking than the appearance of these ruins on approaching them from the southwest. Placed at the base of a rugged mountain, on a terrace of masonwork that might vie with the structures of Egypt, it overlooks an immense plain, enclosed on all sides by distant but dark cliffs, and watered by the Kour Ab, which once supplied 1,000 aqueducts. But the watercourses are choked up; the plain is a morass or a wilderness; for the great city, which once poured its population over the wide expanse of Merdusht has disappeared and the gray columns rise in solitary grandeur, to remind us that mighty deeds were done in the days of old.

The terrace on which these architectural remains repose is of an irregular form. The west front, which overlooks the plain, is 1,425 feet long; the northern is 926 feet, and the southern 802; the height appears to have varied from twenty-five to fifty feet, according to the inequalities of the ground. The surface has become very uneven (if indeed it ever was otherwise) by the drifting dust and the fallen fragments. The only ascent to this platform is on its western side, by a magnificent staircase, formed of two double flights of steps. Of these the lowest, consisting each of fifty-five steps,¹ twenty-two feet long and three inches and a half deep, meet in a landing place thirty-seven by forty-four feet. From this point springs a second double flight of forty-eight steps of similar

¹ Niebuhr says fifty-seven in the lower and forty-seven in the upper flights, each four inches high. He adds, that the height together is thirty-three feet but his own data would give thirty-four feet eight inches.

dimensions, which terminate on the level of the platform, in a second landing place sixty-four feet long.² The ascent is so gradual that travelers usually ride up on horseback; and the blocks of marble are so large that from ten to fourteen steps are cut out of each.³

Having reached this landing place, the stranger beholds a gigantic portal formed of two massive walls, with the front and interior faces sculptured into the resemblance of colossal animals. The length of it is twenty-one feet, its height thirty feet, and the walls are twelve⁴ feet apart, the groundway being paved with slabs of polished marble. The animals stand on a pedestal, which elevates them fifty feet. Their heads are so mutilated that it is impossible to say what they were meant to represent;⁵ their necks are decorated with collars of roses; short curled hair covers the chest, back, and ribs; and the workmanship is singularly correct and delicate.

Twenty feet eastward from this portal stood four handsome fluted columns with beautiful capitals, about forty-five feet high and twenty-two feet apart; but only two remain, and not a relic of the others is to be seen. Another space intervenes between these columns and a second portal, resembling the first, save that the walls are only eighteen feet long, while the figures on the eastern side appear to have had human

² Niebuhr says he saw holes in the large stones of the landing place, as if for gates; and conceives that the whole platform may have been under lock and key: in which case there must have been parapet walls to the terrace; but there seems little ground for thinking so.

³ It is remarkable how slight are the marks these steps bear of being frequented; they are scarcely worn at all; and the reverse must have been the case had the place been long the resort of worshipers (if a temple), or even of the crowds which throng the gateway of a royal residence.

⁴ Niebuhr says thirteen, and remarks that the space is small for so splendid a fabric.

⁵ Sir R. K. Porter calls them bulls. Probably they were figures of the same animal that appears in various parts of the ruins, particularly in the capital of some of the columns and which resembles a unicorn fully as much as a bull.

faces adorned with diadems; their beards are still visible, and wings, of which the huge plumage is exquisitely cut, extend high above their backs.

There is an interval of one hundred and sixty-two feet between the right of these portals and the terrace which supports the groups of columns—the most striking part of the ruins. In this space there is a cistern sixteen by eighteen feet hewn out of the solid rock. A double staircase leads to the terrace, the whole length of which is two hundred and twelve feet, each flight projecting considerably beyond its northern face. At each extremity, east and west, rises a range of steps, and again, about the middle, projecting eighteen feet, are two smaller flights; the extent of the whole is eighty-six feet, including twenty of a landing place. Like that of the great entrance, the ascent is extremely gradual, each step being fourteen inches broad by sixteen feet long and four inches deep. The front is covered with sculptures so thickly as at first to bewilder the eye. These figures, which are disposed in groups to suit the compartments of the staircase, are variously habited and employed. Some resemble royal guards and attendants, clothed in long robes, with brogue-like buskins and fluted shields; others are placed in long rows, and appear to represent a procession of many nations, being differently dressed and appointed. They bear gifts or offerings, and lead animals of divers sort. There is also represented in sculpture a fight between a lion and a bull, or, as some think, a unicorn—at all events, an animal like the mutilated figure at the portal. But a description of this superb display of bas-reliefs would be tedious and scarcely intelligible without elaborate drawings.⁶

⁶ Such plates, and a minute account of every figure, may be found in the *Travels* of Sir R. K. Porter.

Sir Robert Ker Porter supposes these magnificent works of art were designed to perpetuate the memory of the grand religious procession of Cyrus the Great described by Xenophon, or probably that of Darius, at the festival of the No Roz or vernal equinox, receiving presents from the numerous nations of his empire. But we hasten to the more stupendous portion of these ruins—the magnificent colonnade which occupies the terrace. And assuredly the imagination cannot picture a sight more imposing than these vast, solitary, mutilated pillars, which, founded in an age beyond the reach of tradition, have witnessed the lapse of countless generations, and seen dynasties and empires rise, flourish, and decay, while they still rear their gray heads unchanged.

From the terrace, which measure from east to west 380 feet, and from north to south 350 feet, once rose four divisions of columns, consisting of a central group of thirty-six, flanked on either side as well as in front by two rows of six each, forming an aggregate of seventy-two⁷ in all. Of the advanced division, the site of which is twenty feet from the landing place, only one is standing. Between these and the first row of the center pillars are seen large blocks of stone, supposed by Morier to have formed pedestals for figures, but which Niebuhr considers as marking the walls of a portal. About thirty-eight feet from the western edge of the terrace (which is the same as that of the principal platform) arose the double row of columns, of which five only remain erect. Of the corresponding eastern rows four only survive. Sixty feet from the eastern and western colonnades arose the central

⁷ This computation and plan agree with those of Niebuhr, Kämpfer, and Le Brun, and of Morier more recently, and is undoubtedly correct, but Le Brun, speaking of the total number of columns on the great terrace, estimates them at 205. Sir Thomas Herbert, Thevenot, and Chardin, increase the amount of those in the grand colonnade, though it does not appear upon what grounds.

group of thirty-six columns, and in this interval are to be traced the courses of aqueducts, in some places cut in the rock.⁸ Of these columns five alone are entire, which, with those already mentioned, form an aggregate of fifteen, still occupying their sites;⁹ the rest lie prostrate in the accumulated dust of ages, and many of the pedestals are demolished or overwhelmed in rubbish.

This magnificent assemblage of columns consisted of two distinct orders—those composing the three exterior double rows being uniform in their architecture, while the center group, all of which are alike, differed from those surrounding them. The two orders are thus described by Sir R. K. Porter: Of the first he says, "The total height of each column is sixty feet,¹⁰ and its length from tor to capital forty-four feet. The shaft is finely fluted in fifty-two divisions; and at its lower extremity begins a cincture and a torus; the former two inches, the latter one foot in depth. From thence devolves the pedestals, in form of the cup and leaves of a pendant lotus. It rests upon a plinth of eight inches, and measures in circumference twenty-four feet six inches; the whole, from the cincture to the plinth, comprising a height of five feet ten inches. The capitals which remain, though much injured, suffice to show that they were also surmounted with the double demi-bull (or unicorn). The heads of the bull forming the capitals take the directions of the

⁸ Niebuhr mentions this, and says the terrace was paved with stones of extraordinary size.

| | |
|------------------------------|--------------------------------|
| ⁹ Della Valle, in | 1621, say 25 pillars standing. |
| Herbert, in | 1627, 19 |
| Olearius, in | 1638, 1 |
| Kämpfer, in | 1696, 17 |
| Niebuhr, in | 1765, 15 |
| Franklin, and all travelers | down to Sir R. K. Porter, |
| Lieut. Alexander, in 1826, | 13 |

¹⁰ Niebuhr computes the height of these at fifty-two feet, and of the center ones at forty-eight.

faces of the respective fronts of the terrace; and I think there can be no doubt that the wide hollow between the necks received a beam, meant to support and connect an entablature, over which has been placed the roof." Of the central group he remarks: "They are placed at the same distance from each other as the columns in the other divisions, and the dimensions are similar in point of circumference and in the depth of the pedestal, as also in the general particulars of the ornaments; but they are only fifty-five feet in height. The shafts, which are fluted like the others, are about thirty-five feet in length; the capitals are of a quite different character, being of the same description with those at the great portal. The two lower divisions are evidently constructed of the hallowed lotus; the upper compartment has only two volutes; the middle compartment (which is only one division of the lotus) appears to have some extraneous body introduced into the opening between it and the lower part; and the angular and unfinished state of that side of the capital seems to testify the same; here then the connecting line must have run, whence the roof could spring."

Immediately to the south of these groups, and elevated six or seven feet above the terrace on which they stand, is a mass of ruins of a different description, among the fragments of which may be traced abundance of the same figures which adorn the staircase. It appears to have contained at least three apartments, the doorways and window-frames of which, formed of huge blocks of highly polished marble, with numerous niches, bear various bas-reliefs; especially one of a monarch clad in long flowing robes, with two attendants holding over him the umbrella and fly-flap; while others represent combats between men and various imaginary animals. Faint remains

of a double colonnade between the western face of this building and the same face of the grand terrace are still visible.

Still farther southward appear other complicated masses of ruins, among which are many vestiges of elaborate sculptures as well as colonnades. Sir R. K. Porter saw the bases of ten columns three inches in diameter, and he conjectures that the largest may have been attached to the abode of the sovereign.¹¹ The principal doorways and window-frames, of gigantic proportions and exquisite workmanship, are still in their places; but fragments of sculpture and plinths of columns scattered about in heaps of rubbish evince the power of time and weather over the most solid structures. The royal personage with his two attendants appear frequently in the bas-reliefs on the entrances, and many figures like those in other parts of the ruins also occur, together with occasional inscriptions in the arrow-headed or cuneiform character. A subterranean aqueduct, which seems to have supplied the whole series of edifices from a tank yet visible at the foot of the rocks, passes under the ruins; and in this dark labyrinth Chardin wandered long, and Morier found himself disappointed.

There are vestiges of two other edifices on the platform; one to the north of those last mentioned, and another to the southeast. These also bear bas-reliefs of the same description as those already delineated. But by far the most considerable of the structures which have occupied this area, except the Chehel Minar (as the aggregate group of columns is called), is a square of 210 feet, situated a considerable space northward from the columns. Two doorways enter it from every side, but the grand portals are on the north. These are thirteen feet in width—the others are only seven, and all are richly adorned with sculp-

¹¹ Niebuhr supposes this to have been the first-built portion of all the edifices on the platform.

ture of the same characters with that already described.¹²

We have still to notice the tombs—those magnificent resting-places, as they are no doubt justly deemed, of the ancient monarchs of Persia.¹³ In the face of the mountain, about 500 yards eastward from the Hall of Columns, appears a niche 72 feet broad by 130 high, according to Chardin, cut in the solid rock, the face of which is divided into two compartments, each highly ornamented with sculpture. In the lower compartment, four pilasters, with capitals of the double-head unicorn, carry upon beams an architrave, frieze, and cornice. The space between the center pillar is occupied by a false door carved in the rock, in the lower part of which an opening has been broken, probably in search of treasure. The upper compartment exhibits, in bas-relief, a coffer (not unlike the figures of the Jewish Ark of the Covenant), terminated at either end by nondescript animals, and supported by their legs, which resemble those of griffins. A double row of fourteen figures each is sculptured on his chest. On the top, at one end, is placed a fire-altar, while opposite on an elevated stage of three steps, stands a royal figure, holding up his right hand as if in adoration, and grasping with his left a bow; above, between the king and the altar, hovers a symbolical figure, supposed to be the monarch's attendant spirit.

On entering the broken doorway a chamber is dis-

¹² Le Brun estimates the number of figures of men and animals on the whole of the ruins, including the tombs, at 1,300, which Niebuhr does not think exaggerated.

¹³ The question cannot but arise here, how the princes of a people whose religion forbade interment, and whose custom was to expose the dead to gradual decay and to the fowls of the air, should have formed depositories so elaborate. They were probably intended as crypts to contain embalmed bodies, rather than as places of sepulture. Yet even this seems contrary to the doctrine of Zerdusht, which inculcates the resolution of the body into its original elements, and their reunion at the resurrection, as fundamental tenets. We find, nevertheless, that the Sassanian kings were buried, and at Istakhar, too; for Yezdijird, the last of the race, was sent from Khorasan to be laid in the sepulchre of his fathers.

covered, about thirty feet wide by fifteen or sixteen deep, and ten or twelve high, at the further end of which are three cavities, as if for bodies.¹⁴ Being all empty, they have long been open to the curious, and are often used by the Eeliauts who encamp near as magazines for corn and straw.

One of the most perplexing considerations regarding these tombs is the great care with which their entrances have been concealed from view; for the doorway having but the semblance of a gate, there must have been some other access even to excavate the interior. Chardin thinks the subterranean passages in which he was bewildered must have led to the sepulchres, although the communications had been closed. Yet if this be the case, it is singular that no indication of such entrances has ever been discovered within the tombs themselves.

Three-quarters of a mile southward from the Tucht e Jumsheed, Niebuhr discovered, and Morier after him visited, a tomb resembling the others, but not so much ornamented, and in less perfect preservation. The most remarkable circumstance is, that it appears to have been studiously concealed from view, and has no doorway whatever; thus confirming Chardin's opinion, that these repositories were approached only by secret passages under ground. The upper part is built of large blocks of stone; the under portion has been hewn out of the rock.

A few miles northward from the great ruins, in a spot called, from the Sassanian sculptures found there, Naksh e Roostum, are four more tombs, so closely resembling those at the Tucht as to require no par-

¹⁴ One of the tombs has but two of these cavities; they have all been covered with slabs of marble. According to Chardin, these crypts are thirty inches deep, by sixty-two long and twenty-six broad. In his time, as now, neither vault nor crypt contained anything but muddy stinking water; and he thinks, if bodies ever were deposited there, they must have been pressed in by violence, so small are their dimensions.

ticular description. They are cut in the face of a perpendicular rock, the natural scarping of which is increased by art, and elevated from thirty to forty feet from the ground, so that it is very difficult to reach them. This has been done, however, by Captain Sutherland, Sir W. Ouseley, Colonel D'Arcy, and Sir R. K. Porter, whose discoveries have only identified their age with that of those at the Tucht e Jumsheed.

A singular and substantial building of white marble near these tombs, twenty-four feet square and about thirty feet high attracts the attention of travelers. The ceiling is composed of two large marble slabs, and a single stone twenty-two feet long forms the cornice of the northern face. The portal, five feet six inches high, and about eleven feet from the ground, gives entrance, through a wall five feet three inches square and about twenty feet high, the walls of which are blackened with smoke; the windows being closely fitted with stone. There is no sculpture on this building, but many narrow niches appear in the external walls. The natives call it the Kaaba¹⁵ of Zoroaster, and the Nokara Khaneh of Jumsheed. Morier thinks it a fire-temple; but there remains nothing to indicate its use with any degree of certainty.

There are, however, two structures formed from protuberances of rock, between five and six feet square, which appear to have been fire-altars; and in the recesses of the mountains Morier saw twenty niches of various sizes, with inscriptions different from all that he had elsewhere observed.

All the way from Naksh e Roostum to the Tucht, both the plain and the mountains exhibit tokens of the same workmanship so strikingly exhibited in these two places. Of such vestiges, that called the Tucht e

¹⁵ The Kaaba or Temple of Mecca is the point to which the Faithful turn their eyes at prayer.

Taoos (Throne of the Peacock), or the Haven of Jumsheed is the most remarkable. But it would be endless to enumerate all the indications of former prosperity which this neighborhood affords. That there once existed on the plain of Merdusht the large and populous capital of a mighty empire, is a fact which admits of no dispute. But the learned are divided regarding the name of this place; some holding it to be the Persepolis, some the Pasargadæ, of ancient historians—for the appellation Istakhar is more modern, and applies properly to a castellated mountain in the vicinity.

Sir W. Ouseley is inclined to believe that the city in the plain of Merdusht was Pasargadæ, which name he proposes to read Parsagarda, and considers it as identical with Persepolis. The observation of Strabo, however, who mentions that Alexander, after having burned the palace of Persepolis, went immediately to Pasargadæ; and that of Arrian, who says that the conqueror, having visited the tomb of Cyrus at Pasargadæ, returned to the palace he had burned, appear conclusive against Sir William's hypothesis. In the situation of Persepolis, Chardin at once recognizes the descriptions of Arrian, Strabo, and Diodorus Siculus. Sir R. K. Porter thinks the Tucht e Jumsheed was the palace set on fire by the Macedonian conqueror; it was not wholly burnt down, as Quintus Curtius would have it, but saved by his own orders from complete destruction on recovering from his intoxication, as Plutarch more reasonably mentions. In proof of this, he refers to Strabo and Arrian, who says that the Macedonian after his return from India inhabited the palace of Persepolis; and we learn from the Book of Maccabees,¹⁶ that Antiochus Epiphanes, 160 years afterward, attempted to pillage that city and its temple.

¹⁶ 1st Maccabees, chap. vi.

Persepolis and Pasargadæ are both described as situated near the Araxes or Kour Ab.¹⁷ The plain of Merdusht is watered by that river; and a branch of it, named the Polwar or Ferwur, which rises in the valley of Mourghab, passes near the Tucht. If the hypothesis and reasoning of Morier and Sir R. K. Porter be well founded, the remains of Pasargadæ are to be found in Mourghab; and in that case Persepolis would be identified with the Tucht e Jumsheed.

ISTAKHAR.

In later times, during the sway of the Arsacidæ, Istakhar, the only name by which native historians appear to have known this city, finds frequent mention in their works, although little weight can be attached to their authority. It was among the earliest conquests of Ardeshir Babegan; Shapoor II made it his residence; Yezdijird I. held his court there; and Hoormuz III, who reigned in the close of the sixth century, passed two months every year at it. In the succeeding age, however, it ceased to be a royal residence, for Khoorsroo Purveez bestowed the government on one of his favorites; and it was here that the last of the Sassanian kings lay concealed when called to the throne A. D. 632. Twelve years afterward it capitulated to the Mohammedans; but the people, having slain the foreign governor, were in consequence all put to the sword. The city was ultimately destroyed by the fanatical Arabs; and Shiraz being founded in the vicinity became the capital of Fars. Such is a sketch of the latter days of Istakhar; but the questions, who was its founder, and who raised the mighty fabrics of which the ruins still astonish the traveler, remain yet unanswered. If, however, the

¹⁷ It is remarkable that this river retains the name of the celebrated founder of the empire—Cyrus; in Persian, Koûr.

translation made by M. Saint Martin, of two cuneiform inscriptions copied by Niebuhr from these ruins, be confirmed by farther discoveries, their era may be determined, and the conjecture which assigns them to the age of Darius and Xerxes will be reduced to certainty.

Opinions have not been less divided as to the object of these edifices than regarding their date and founder. That the Chehel Minar, or Hall of Columns, was dedicated to some solemn and probably religious purpose seems obvious from its peculiar architecture, its unfitness for a dwelling, its singular position beneath a range of mountains, as well as from its vicinity to the cemeteries in the rock behind. It is even doubtful whether it ever had a roof. The distance between the columns, the absence of all materials among the ruins adapted to such a purpose, no less than the scantiness of the rubbish, have been adduced as reasons for concluding that it never was covered, unless occasionally by an awning; and to this opinion Colonel Johnson, an intelligent traveler, inclines. But it has been urged with considerable plausibility on the other hand, that twenty-five feet, the distance between each column, is a space by no means too great to be connected by beams, while all such perishable materials must have long since decayed, and those of a more permanent nature may have been removed to assist in constructing modern towns and villages. Besides, the hollow between the necks of the double unicorn capitals is obviously formed, Sir R. K. Porter thinks, to receive the end of a rafter, as is seen where the same order of pillars is introduced as pilasters in the facade of the tombs. The same author observes also, that the angular and unfinished state of part of the capitals of the center group indicates the connecting line from which the roof sprung; and he remarked

that the interior sides of them had been injured, as if some heavy body had fallen in and grated against them, while the outward faces are generally untouched. Chardin, Kæmpfer, Niebuhur and Sir W. Ouseley, all incline to the opinion that these columns supported some sort of covering; and indeed it is not so difficult to comprehend how this was constructed in the case of the Chehel Minar, as in that of the other less elevated buildings on the terrace, the extended area of which must have prevented their being supplied with any simple roofing.

Another question has arisen regarding the place whence the materials of these stupendous structures were taken. But it is obvious, not only that the stone of the mountain behind is the same as that of which they are built—namely, a compact gray limestone, susceptible of a good polish—but that there are numerous proofs of its having been used for this very purpose, as several pieces half cut from the quarries, and imperfectly finished in the style of the buildings, are found in the vicinity—a circumstance which has led to an opinion that the edifices on the platform were not completed at the period of their destruction.

One of the most striking considerations which arises from examining these splendid monuments is the great mechanical skill and exquisite taste evinced in their construction, and which indicates an era of high cultivation and considerable scientific knowledge. We see here, as in Egypt, blocks of stone forty and fifty feet long, and of enormous weight, placed one above another with a precision which renders the points of union almost invisible; columns sixty feet high, consisting of huge pieces admirably formed, and jointed with invariable accuracy; and a detail of sculpture, which, if it cannot boast the exact anatomical proportions and flowing outline of the Greek models, displays

at least chiseling as delicate as any work of art on the banks of the Nile.

The numerous inscriptions in letters or symbols which have hitherto baffled the research of the learned, need not detain us long. They are all in what is called, from their shape, the cuneiform or arrow-headed character, and many of them, especially those on the north wall of the terrace and on one of the tombs at Naksh e Roostum, are of great length. Chardin, Le Brun, and Niebuhr, have given specimens of those inscriptions; and the last of these authors has with great labor copied three of them. Several modern travelers, particularly Sir R. K. Porter, have added to the stock of materials in the hands of the learned. The late lamented Mr. Rich, for many years resident at Bagdad, visited Persepolis with the intention of making a perfect copy of every literary carving in that neighborhood; and it was his intention to transmit to Professor Grotefend the result of his labors, to assist the researches of that profound Orientalist. But his untimely death, by removing from the field of Eastern inquiry one of its most zealous and successful cultivators, must, it is to be feared, have defeated this laudable object.

According to Baron St. Martin, there are several sorts of cuneiform writing, the characters of which are perfectly distinct. A number of inscriptions (forty-two, some very long) have lately been collected near the lake and city of Van, in Turkish Armenia, by Mr. Shultz, a German, sent thither for the purpose by the French minister of foreign affairs in 1826; and among these three separate cuneiform characters have been distinguished by the Baron, who conceives from their situation that they may belong to the age of Semiramis. Of these only one resembles the writing at Persepolis.

He doubts, indeed, whether any real progress has yet been made in deciphering these characters; admitting, however, that if subsequent discoveries shall confirm the deductions of Professor Grotefend, he will be entitled to the honor of first ascertaining what Persian kings founded the edifices at Persepolis. These monarchs he holds to be Darius and Xerxes; and this conclusion is supported by a very ingenious inference made by himself. A vase of alabaster, in the King of France's collection, bore an inscription in the Persepolitan character, by the side of which was placed a set of Egyptian hieroglyphics that had been translated by Champollion. M. St. Martin having ascertained the value of the cuneiform characters by comparison with their hieroglyphical synonyms, applied these to two inscriptions copied by Niebuhr, the meaning of which he thus conceives himself to have found out. His translation is as follows:

First inscription: "Darius, the powerful king, king of kings, king of gods, son of Vyshtasp, of an illustrious race, and most excellent."

Second inscription: "Xerxes, the powerful king; king of kings, son of Darius, of an illustrious race."

The reasoning which brought him to this conclusion is ingenious, and "it is to be hoped" (as he modestly expressed himself) "that this accidental discovery may lead us to important results when compared with the cuneiform inscriptions of Babylon, Media, and Armenia, and diffuse a new light over the history of the East." As yet, however, we have not understood that his views have either been confirmed, or followed up with that zeal which the learned author anticipated.¹⁸

¹⁸ While we write, we learn that this able Orientalist is no more; and with him vanishes much of the hopes of success in his peculiar path of research. Death has indeed been busy of late in the high places of Eastern literature,—Young, Champollion, Remusat, St. Martin. When shall we see the task which they have left incomplete resumed with such ardor and so rich a stock of talent and of learning?

M. Silvestre de Sacy, who has so successfully employed himself upon Sassanian inscriptions, considers M. Grotefend to have made out, beyond contradiction, the names of Darius Hystaspes and Xerxes. He also agrees with Sir R. K. Porter in assigning the tombs to the era of these monarchs; and regrets that the zealous traveler did not copy the first lines of the inscription on the principal one, as it might have confirmed his own conjecture of its being the sepulchre of Darius Hystaspes. Such then is the present state of this inquiry, and so arduous, if not so hopeless, does the task of elucidating the subject appear, from the very limited materials which exist to throw light upon each other.

Before quitting the plan of Merdusht we have to notice certain remarkable castellated rocks near the ruins, which probably formed the defense of the ancient city. We allude to the hills of Istakhar, Shekusteh, and Shemgan, which, with their respective forts, are by Persian writers termed the Seh Goombedan or the Three Domes. The first of these rises nine miles north of the Tucht, and was ascended by Morier, who estimated its elevation at 1,200 feet. The path at its commencement was narrow and intricate, winding up a conical hill to the height of 700 feet; but the next portion arose 500 feet nearly perpendicular, and the ascent was toilsome in the extreme. On the top, which is marked by a single fir-tree and some bushes, are four reservoirs, part of a gateway, and several broken turrets and walls—the remains of a fortress constructed by the Arabian general Zeid. As the travelers looked down from this summit, full in front was seen another singular insulated cliff, also crowned with a fortress, and known by the name of Kallah Shareek or the Castle of Shareek, a king or governor of the province, who was killed in defending it against the Arabs in the seventh century.

MOURGHAB—THE TOMB OF CYRUS.

The extensive antiquities in the plains of Mourghab, forty-nine miles north-northeast of the Tucht, resemble those of Persepolis, with which they are supposed to be coeval—an account of them has been given by Morier, and, with his accustomed accuracy, by Sir R. K. Porter. We shall, however, confine ourselves to the description of what they both consider to be the tomb of Cyrus the Great.

By the natives this building is called Musjed e Madre Solyman, the mosque of the Mother of Solomon. "The interesting monument," says Sir R. K. Porter, "stands on an eminence not far from the hills which bound the plain to the southwest. A wide area, marked outward by the broken shafts of twenty-four circular columns, surrounds the building. Each column is three feet three inches in diameter, and they are distant from each other fourteen feet. Seventeen of these are still erect, but heaped round with rubbish, and barbarously connected with a wall of mud. Within this area stands the tomb. The base on which it rests is composed of immense blocks of white marble rising in steps, the lowest of which forms a square of forty-four by forty feet. A succession of gigantic steps completes, in a pyramidal shape, the pedestal of the tomb. The edifice itself is twenty-one feet by sixteen feet ten inches square; in the smallest face is placed the entrance, which is two feet ten inches high. Four layers of stone compose the fabric. The first forms the sides of the entrance, the second its lintel, the third a simple projecting cornice, the fourth completes its pediment and sloping roof. The walls are a mass of solid stone five feet thick; the chamber is seven feet wide, ten long, and eight high. The floor is composed of two immense slabs joined nearly

in the middle. No cuneiform inscription has been found anywhere upon the building; but the interior surface of the wall facing the kebla is sculptured with ornaments, surrounding an Arabic inscription. The roof is flat, and, together with three of the walls, blackened with smoke. The side which faces the door, together with the floor, remain white, and the only thing which Mr. Morier saw within was a few dirty manuscripts."

Tradition declares this to be the tomb of Bathsheba, and the charge of it is given to women, who suffer none but females to enter. But the Carmelite friars of Shiraz told Mandelslo that it was the sepulchre of Wallada, mother of Solyman, fourteenth caliph of the posterity of Ali. This, however, has been deemed by one intelligent author as at best a random piece of information, particularly as two Mohammedan writers of respectability quoted by Sir W. Ouseley¹⁹ make no allusion to the Fatimite lady, but acquiesce in the tradition—a circumstance which, while it in no degree confirms the latter, appears at least to discredit the story of the Carmelites.

The building and its enclosure are surrounded by other ruinous structures more obviously contemporary with Persepolis, as they bear many cuneiform inscriptions, all apparently the same; and if Professor Grotefend's translation of these—namely, "Cyrus the king, ruler of the universe"—be correct, it would go far to establish the conjecture of the travelers we have followed, that here was the true Pasargadæ, and that in the Musjed we have the tomb of the grandson of Astyages.

Morier in advancing his opinion and his reasons observes, "If the position of the place had corresponded

¹⁹ Ouseley's *Travels*, vol. ii, p. 432.

to the site of Pasargadæ as well as the form of the structure accords with the description of the tomb of Cyrus near that city, I should have been tempted to assign to the present building so illustrious an origin. The tomb was raised within a grove; it was a small edifice with an arched roof of stone, and its entrance was so narrow that the slenderest man could scarce pass through. It rested on a quadrangular base of a single stone, and contained the following inscription: —‘O mortals! I am Cryus, son of Cambyses, founder of the Persian monarchy and sovereign of Asia; grudge me not, therefore, this monument.’ That the plain around Musjed e Madre Solyman was the site of a great city is proved by the ruins with which it is strewed; and that this city was of the same general antiquity as Persepolis may be inferred from the similarity of characters in the inscriptions on the remains of both, though this particular edifice does not happen to display that internal evidence of a contemporaneous date. A grove would naturally have disappeared in Modern Persia; the structures correspond in size; the triangular roof might be called arched, in an age when the true semi-circular arch was probably unknown; and in the lapse of 2,400 years the absence of an inscription would not be a decisive evidence against its identity with the tomb of Cyrus.”

According to Arrin, who wrote from the testimony of one who had visited the spot, this celebrated sepulchre was within the Royal Paradise (or garden) of Pasargadæ. Its base was a single quadrangular stone; above was a small edifice of masonry with an arched roof; within was the golden coffin of Cyrus over which was a canopy with pillars of gold, and the whole was hung round with purple tapestry and Babylonian carpets. In the same enclosure was a small house for the Magi, to whose care the cemetery was

intrusted by Cambyzes; and the charge descended from father to son. Sir R. K. Porter saw holes in the floor, and at the upper end of the chamber, in the position that would have served to admit the iron fastenings of the coffin. Had it been cased in a stone sarcophagus, that would doubtless (he remarks) have remained. The plain in which the structure stands is now, as it was then, well watered; and in a building called the Caravansary he thinks may be recognized the residence of the Wise Men.

To these ingenious reasonings it might be objected that the base of a single quadrangular stone, and the arched roof described by Arrian, can scarcely be identified with the pyramidal pile of large stones and pitched stone roof of the edifice in question; and that the doorway, two feet ten inches broad, cannot pass for the entrance, being so narrow as hardly to admit the slenderest man. There is, besides, as has been already mentioned, a great uncertainty with regard to the fate of Cyrus himself.

We shall not detain our readers with an account of Fassa or Darabgerd; for, although the country between Shiraz and the last-mentioned place is sprinkled with relics that might well interest the antiquary, and the name of Darabgerd is derived from one of Persia's most celebrated monarchs, nothing is found there connected with the class of antiquities we have been considering.

BESSITTOON—ECBATANA.

The plain of Kermanshah is bounded on the north by rugged mountains, which terminate in a naturally scarped precipice 1,500 feet high. A portion of the lower part, extending 150 feet in length and 100 feet in height, has been smoothed by art, leaving a projection above and below; the latter sloping gradually in

a rocky terrace to the level of the ground at the bottom. The absence of columnar support to the overhanging projection has, it is supposed, procured for this singular rock the name of Bessittoon—that is, “without pillars.”

Above the source of a clear stream which bursts from the mountain about fifty yards from this rocky platform, are the remains of an immense piece of sculpture, but so much defaced that scarcely any outline can be traced. The mutilation chiefly arises from several subsequent additions that have been made on the same spot. One of these, a Greek inscription, has in its turn been forced to give way to one in Arabic, the sole purport of which is a grant of certain lands to a neighboring caravansary. Colonel Macdonald Kinneir is inclined to refer this rude sculpture to the time of Semiramis. He supports his opinion by the authority of Diodorus, who relates from Ctesias, that on the march to Ecbatana she encamped at Mount Baghistan in Media, and made there a garden twelve furlongs in compass. The mountain was dedicated to Jupiter, and towards one side it had a steep rock seventeen furlongs high. She cut a piece out of the lower part of this rock, and caused her image to be carved upon it with one hundred of her guards standing round her. She wrote, moreover, that Semiramis ascended from the plain to the top of the mountain by laying the packs and farthels of her baggage cattle one upon another. Hamadan being generally admitted to be the ancient Ecbatana, there is better reason than is commonly to be found in similar conjectures for believing that this sculpture dates from the era of the Assyrian heroine. We can allow for the exaggeration which has converted 1,500 feet into seventeen furlongs.

Considerably higher on the smoothed rock appear

fourteen figures in precisely the same style as those at the Tucht e Jumsheed. A line of nine persons united by a cord tied round their necks, and having their hands bound behind their backs, approach another of more majestic stature, who, holding up his right hand with an authoritative air, treads on a prostrate body; while his countenance, grave and erect, assumes the expression of a superior or a conqueror. Of these captives the greater number appear middle-aged; but the third and the last are old men. Three wear the same flowing dress as the figure who is supposed to represent the monarch; the rest are clad in tight short tunics. Above all, in the center, floats as it were in the air the figure so often seen at Persepolis, and which is supposed to be the guardian angel of the principal personage.

Sir R. K. Porter thinks the design of this bas-relief, which is finely executed, commemorates the final conquest of Israel by Psalmaneser, king of Assyria; and that the ten captive figures (including that which is prostrate under the king's feet) represent the ten tribes that were carried into captivity. We join cordially in the wish of this traveler that the inscriptions could be deciphered.²⁰

Our attention must now be directed to the second class of antiquities—namely, those connected with the period of the Sassanian dynasty. Of these the principal monuments are the sculptures of the Tawk e Bostam of Bostan, Naksh e Roostum, of the Naksh e Rejib, near Persepolis, and of Shapoor—all of them less imposing than those above described. The most remarkable, though probably the least ancient, is the Tawk e Bostam or the Arch of the Garden.

²⁰ A copy of this as far as can be deciphered, may be seen in Sir R. K. Porter's *Travels*, vol. ii, p. 151. The letters forming part of the word "Gotarz" may still be recognized.

TAUK E BOSTAM.

The mountain in which these sculptures are executed forms a part of the range which terminates at Bessittoon and, like it, is bare and craggy, affording with its rugged height a striking contrast to the fertile plain of Kermanshah, over which it towers scarcely a furlong from the city. By the side of a clear and copious stream which gushes from its base, rises a flight of several hundred steps cut in the steep rock, and finishing abruptly on an extensive ledge. Beneath this platform is situated the largest of the two arches, which is twenty-four feet in width and twenty-one feet in depth; while the face of the precipice has been smoothed for a considerable space on either side, as well as above, beyond its sweep. On the lower part of this prepared surface, both to the right and left, are upright entablatures, each containing an exquisitely-carved ornament of foliage in the Grecian taste. A double-wreathed border, terminating in two fluttering streamers, which are attached to various parts of the dress of the royal persons on all the Sassanian monuments, runs round the arch. The keystone is surmounted by a sort of crescent resting in the same ornament; and on either side of the arch hovers a winged female holding a clasped fillet or diadem, with the usual waving streamer. The chiseling is good, and, though inferior in elegance to that seen at Persepolis and Mourghab, the disposition of the wings and drapery is such that Sir R. K. Porter supposes them to be the work of an artist of the Roman-Grecian school. Both the inner sides and back of this arch are sculptured. The latter divided into two compartments. In the upper are three figures, of which the one in the center represents a monarch wearing a pointed diadem, whence rise a pair of small wings, embracing with their points a crescent, and that again

enclosing a ball or globe. His robe is rich and jeweled; his hair floats in curls on his shoulders; his left hand rests on a sword; and with his right he seems to refuse a plain fillet with streamers, which is presented by the person on his left. This figure wears the same diadem as the sovereign, with some difference in its embellishments; but his garb is not so highly ornamented, and the style of his trousers does not correspond. On the right is a female crowned with a diadem varying from the others; she offers to the center figure a circlet similarly decorated. The lower compartment contains a single colossal horseman clad in a coat of chain-armor. On his left arm he bears a shield; a spear is on his right shoulder; and a royal helmet adorned with streamers covers his head. His steed is caparisoned and richly ornamented; but both horse and man are very much mutilated. There are traces of a Greek and of a Pehlevi inscription, both illegible. On the sides are delineated a boar and a stag hunt in the minutest detail, and compromising innumerable figures of men and animals carved with great truth and spirit.

The second arch is but nine feet broad and twelve deep. It is plain externally, and contains on the back of the recess only two figures similarly habited, with the balloon-shaped cap, curled hair, and rich robes; the hands resting on the pommels of long straight swords which hang down perpendicularly in front. A dagger depends at the right side of each, and the number of streamers denote both to be royal personages. Two inscriptions in Pehlevi are found, one on each side of these figures; the translation of which, according to De Sacy—the first person in modern Europe whose industry and genius enabled him to rediscover the value of the alphabetic characters, and the meaning of some legends in that language which

had long been given up as irrecoverably lost—is as follows, and identifies the sovereigns represented :

First Inscription—"This is the figure of the adorer of Ormuzd, the excellent Shapoor, king of kings, of Iran and An Iran—celestial germ of the race of gods—son of the servant of Ormuzd, the excellent Hoormuz, king of kings, of Iran and An Iran—celestial germ of the race of the gods, grandson of the excellent Narses, king of kings."

Second Inscription—"He of whom this is the figure is the adorer of Ormuzd, the excellent Vaharam, king of kings, of Iran and An Iran—celestial germ of the race of the gods—son of the adorer of Ormuzd, the excellent Sapor, king of kings, of Iran and An Iran—celestial germ of the race of the gods—grandson of the excellent Hoormuz, king of kings."²¹

Sir R. K. Porter is inclined to adopt the tradition of the country, so far as regards the date of the first arch at least, and to attribute them to the reign of Khoosroo Purveez, whose amusements in this, the scene of his dalliance with the fair Shireen, are portrayed in the hunting-scenes; while he conceives that the three figures in the upper compartment represent Khoosroo with Shireen and the Emperor Maurice, his patron and father by adoption.²² M. de Sacy agrees with the traveler in thinking that the two winged forms are Ferothers, perhaps a little altered by the taste of a Greek artist. If this be the case, and if the gentleman's translation be correct, the bas-relief in the second arch must be considerably older than the first, as the inscriptions would then apply to Sapor II., or Zoolactaf, and to Baharam or Vaharam his son, sur-

²¹ Sir John Malcolm showed this translation to Mollah Feroze, the learned Parsee already mentioned, who confirmed the accuracy of the French academician, adding that the words "Iran vo An Iran," signifying "believers and unbelievers;" that is, the whole world,—Persia and elsewhere.

²² Sir Robert follows Eastern tradition, that Shireen was the Roman emperor's daughter. Sir John Malcolm rejects this improbable tale.

named Kermanshah, who long filled the office of vice-roy over Kerman during his brother's life, and afterward founded the city of that name.

There is another bas-relief at Tauck e Bostam, cut on a smooth piece of rock over the source of the stream. It is termed the Four Calunders, and consists of three figures erect—one of whom, clad in the ensigns of royalty, treads under foot a fourth who lies prostrate. The workmanship resembles that of the smaller arch, and no doubt refers to the same events.

In addition to the bas-reliefs, it appears certain that the rocks of Tauck e Bostam were once adorned with statues; for Sir R. K. Porter discovered, leaning against the bank of the river beneath the ledge, the remains of a coarsely-hewn colossal figure which had fallen from a height above; and, on examining the spot where it had stood, a row of sculptured feet broken off at the ankles showed that other statues had once existed there. The mutilated one in question appears to have resembled the figures in the coarse bas-reliefs; for the drapery extended to a point near the knees where it was broken off; one hand was placed on its breast, while the other rested on something like a sword, depending in front of the body.

Poetical and popular tradition attributes the antiquities of Tauck e Bostam not only to the age of Khoosroo Purveez, but to the workmanship of an admirer of the lovely Shireen. The monarch, anxious to perpetuate the beauties of his mistress, sought for an artist able to carve her likeness in lasting stone. Ferhaud, the first sculpture of the age, presented himself for this purpose; but, intoxicated with her charms, he madly endeavored to gain her affections. His royal master took advantage of this infatuation, and employed him in numberless works, with a promise

that his beloved should be the reward of his success. Thus inspired, the energy of Ferhaud was inexhaustible; the sculptures of this place and Bessittoon were soon completed; and such progress was made in cutting through the mountain to bring a stream from the neighboring valley, that Khoosroo became alarmed lest he should be called on to perform his engagement. To avoid this dilemma he had recourse to treachery. While Ferhaud was at work on the highest part of the rock, making the echoes resound with the name of his mistress even more than with the clang of his instruments, an old woman approached him—"Alas!" she said, "Ferhaud, why do you thus call upon the name of Shireen, when that lovely one is already no more? Two weeks have fled and the third is now passing since that light of the world was extinguished and Khoosroo put on his robes of mourning." Ferhaud heard and believed—reason instantly forsook him—seizing the aged female, he threw himself from the peak, and the betrayer and betrayed met their death at the same moment. The writers of romance related that, hearing of her lover's fate, Shireen pined, and, "like the rose deserted by the nightingale, dropped her head and withered;" when the sovereign, struck with compunction, made what reparation was in his power, by permitting the lovers to rest in one grave—out of which two rose trees grew and twined together, while a huge thistle sprung from the breast of their destroyer. History, however, describes this celebrated lady as faithful to her husband through danger and misfortune, even to death. When he fell by a parricidal command, and when his son declared to the queen his incestuous passion, she desired, as the price of her consent, to take a last look of her murdered lord, and poisoned, or as some say, stabbed herself on the body.

SHAPOOR AND ITS SCULPTURES.

The next Sassanian monuments of importance are the sculptures at Shapoor. Fifteen miles north of Kauzeroun are the ruins of that city, once the capital of Persia, founded by the monarch whose name it bears, and situated in a well-watered plain at the mouth of a narrow pass, from which issues a fine river. According to Morier it covered a space of about six miles in circumference. At the entrance of the valley, which is scarcely thirty yards across,²³ stands an insulated hill that exhibits portions of the walls and towers of its ancient fortifications. A pleasing, though lonely, pastoral landscape, shut in by lofty mountains, appears through the rocky gorge of the valley; and on the cliffs are carved the sculptures now to be shortly described.

The first object which arrests the attention on the southern side of the river is a much mutilated bas-relief, carved on the surface of the rock, consisting of two colossal horsemen—one of whom, on the right, stands over a prostrate figure that seems to be in the Roman costume. Another person, in the same dress, is in an attitude of supplication at the horse's knees; and a head, in alt-relief, is seen just between its hinder feet. The equestrian figure to the left is least destroyed; and the height of each is about fifteen feet.

The second sculpture, which is far more perfect, appears on a tablet divided into three compartments; the central one contains a mounted personage wearing a mural crown, above which is a globe or balloon-shaped ornament, common to the Sassanian sovereign. His hair falls in massy curls on each shoulder, and riband-like streamers flow backward. He is clothed in a loose robe, a quiver hangs by his side,

²³ So says Morier. Colonel Johnson makes it 200; their estimates may refer to different points, but truth undoubtedly lies between.

and in his right hand he holds a figure behind him, dressed in the Roman tunic and helmet. A suppliant, in a similar habit, is on its knees before the horse's head, with its hands extended, and a face expressive of entreaty. A person in the same attire is stretched under the horse's feet; while another, with something of an Egyptian countenance, stands in a beseeching attitude to the right of this compartment. There is also a figure partly concealed by the one that is kneeling. Above the animal's head hovers a winged boy bearing a scroll. The right-hand section is subdivided into six others, each containing three figures, partly in supplicating attitudes; while that on the left bears two rows of five horsemen, each separated by a plain cross band. The principal group is about twelve feet in length, the minor ones four feet ten inches.

On the opposite side of the river are a still greater number of tablets. The first is eleven yards four inches long, and contains a multitude of figures very elaborately designed, and representing, as it appears, the triumph of a Persian king over a Roman army. On the left of this bas-relief is a slab containing two colossal horsemen, each grasping with his extended hand a circle, to which the royal streamers are attached. The sculpture displays much anatomical skill, even to the veins and arteries of the horses's legs. A very extensive group next occurs; but its lower parts have been so destroyed, that only the heads of men, camels, and horses are seen, with part of a mounted personage, who holds in his hand a bow and arrows. The last is a bas-relief in excellent preservation, fourteen yards long, and composed of a great variety of figures and characters. It is divided into a number of compartments, of which the one in the center is appropriated to a design almost entirely resembling that described in the second place.

There is little doubt that these labors of the chisel commemorate the triumph of Shapoor over Valerian; although De Sacy thinks they represent the successors of Ardeshir Bagan over Artabanes, the last of the Arsacidæ. But of all Sassanian monuments those at Shapoor have been the least explored, principally on account of the danger to be apprehended from the Mahmowd Sunni robbers, by whom the neighborhood is infested.

The most remarkable object is a statue, now mutilated and prostrate, in a cavern a short distance up the Shapoor valley. The mountain rises first in a steep slope, crowned by a perpendicular precipice of limestone 700 feet in height.²⁴ The ascent is laborious, occupying forty minutes without a halt; and the entrance to the cave is raised about 140 feet above the base of the precipice, the lower third being almost perpendicular. Arrived at this point, the traveler reaches a spacious archway 150 feet broad and nearly 40 feet high, within which, about sixteen or eighteen paces from the mouth, in a sort of natural antechamber, stands the pedestal, resting against which lies the statue with the head downwards. Both have been cut from a pillar of solid rock. The figure, which, when erect, must have been from fifteen to twenty feet high, represents the same royal personage who appears in all the Sassanian sculptures of Fars. Its head, though now defaced, has been crowned with the mural diadem; the bushy and curled hair hangs over the shoulders; a collar of pearls encircles the neck; the body is covered with a thin robe, gathered in plaits at the girdle, and flowing in free folds on the thighs; the belt crosses from the shoulder to the left hip, another

²⁴ Lieutenant Alexander calls the mountain 1,000 feet high, and the precipice 400 only. There is nothing more fallacious than judging of elevations by the eye.

from the right hip to the left thigh, and is tied with a riband terminating in the royal streamers; the same ornaments depend from the head, and are attached to the shoe-ties; the right hand rests on the side, and the left appears to have grasped the pommel of the sword. The sculpture resembles exactly that of the tablets—tolerably executed, and exhibiting some knowledge of anatomy and design, yet not so beautifully chiseled as the bas-reliefs at Persepolis. There is little doubt that the statue represents Shapoor; and we have dwelt somewhat long on its description, because, with the exception of the mutilated remains at Tauck e Bostam, it is supposed to be the only thing of the king in Persia.²⁵

The extent of the cavern is enormous; its communications infinite; while multitudes of stalactites, in all their fanciful forms, diversify the chambers, some of which are wonderfully lofty and spacious. Proceeding in the dark, or by the red lights of torches, the eye is caught by dim fantastic shapes, to which the flickering gleams lends a dubious semblance of life; and gigantic forms seem to animate the abyss, as if ready to seize and punish the intruder. Colonel Johnson penetrated 190 feet to an immense circular and vaulted room 100 feet high, from which branched several passages, in one of which he observed an empty tank, twenty feet by ten, and six feet deep. Two hundred feet more brought him to a large irregular excavation, surrounded by grotesque stalactites; beyond this were other vaults and entrances, some containing mud and water, intensely cold; and he was forced to retire, after spending a considerable time there, convinced that he had not penetrated half through these exten-

²⁵ It has been said that there was a statue of Shapoor at Nishapour; if so, no trace of it remains.

sive vaults.²⁶ Such fissures are common in formations of secondary limestone; nor is there the smallest reason for believing, with some travelers, that art has been employed to assist the processes of nature. Traces of tablets may be seen near the entrance, with the marks of the chisel visible on the hard rock; but neither sculpture nor characters of any sort are to be found in the cave.

To this sketch of the antiquities of Shapoor we shall only add, that the city, founded according to tradition by Tahmuras Deeebund, and destroyed by Alexander the Great, was rebuilt by the king whose name it bears, who made it his capital. The situation in a well-watered plain enabled him to render it an enchanting abode, according to the taste of the times; it abounded in gardens and baths, in fruits and flowers of hot as well as of cold climates — for the contiguous valleys ripen oranges and dates as well as hardier productions — and in all the necessities and luxuries of Asiatic life. And it is strange that a spot so favored by nature should ever have been deserted for the comparatively arid plain where Kauzeroun now stands.

NAKSH E ROOSTUM AND NAKSH E REJIB.

We must return once more to the vicinity of Persepolis—to the tombs of the kings, where the sculptures, by the natives called Naksh e Roostum, are to be found; and to a recess between that point and the Tucht, named by them Naksh e Rejib. These shall not detain us long; for all Sassanian monuments so closely resemble each other, that the description of a few may serve for all.

On six tablets, cut on the perpendicular rocks that

²⁶ The present writer can add his testimony to Colonel Johnston's account of this remarkable cavern and its interesting tenant. The ramifications are so extensive, that no one has ever been known to explore them, and the natives have a story that a cow, having wandered in, did not make her appearance until two years after, when she came out accompanied by two calves.

contain the tombs, have been sculptured many bas-reliefs, all undoubtedly Sassanian, and generally representing the triumphs or victories of the early kings of that race. The most northern exhibits two horsemen — one of whom, with the mural crown, surmounted with a ball from which floats the royal streamer, tenders the circlet with its ribands to another whose head is covered with a round helmet, also surmounted with the balloon-shaped crest. This design, as well as a similar one at Shapoor, has been supposed to represent Ardeshir Babegan, the first of the Sassanides, resigning the emblem of the empire to his son. Next to this is a bas-relief with nine figures, five on the right and three on the left of a personage adorned with the ensigns of royalty—the figures on the right seem beckoning to those on the left. Towards the center of the range of rocks is a spirited representation of two horsemen meeting in the shock of an engagement. One of the steeds has been thrown on its haunches by the collision, and the spear of the rider is broken, while that of his adversary passes through his neck. The fourth is an exact copy, on a gigantic scale, of the subject at Shapoor, in which the mounted king is supposed to be receiving the submission of a Roman emperor, who kneels before him. On the horse's belly is a long Greek inscription, for the most part illegible, and one in Pehlevi, which has been thus rendered by De Sacy: "The figure of the servant of Ormuzd, of the divine (or god) Ardeshir, king of kings of Iran and An Iran—of the race of the gods—son of the god Babec, a king." The fifth tablet contains three figures; that in the center wears the globe-surmounted crown, and his right hand extended holds a ring, which is also grasped by a female on his left. The third appears to be an attendant. The sixth and last is a colossal representation of two

horsemen rushing on to combat; and though the one on the left wears on his head a ball with streamers instead of a three-peaked cap, it might seem as if the design was to exhibit the two warriors above described preparing for the mortal shock. This tablet is twenty-four feet long by twelve high, but is much mutilated.

The sculptures at Naksh e Rujib vary somewhat from those already delineated. They consist of three tablets. The first contains seven colossal and two diminutive figures. The subjects is that of two persons with clubs in their hands, each holding the riband circlet; but they are on foot, and their costume differs from that of the other bas-reliefs. Behind the chief, on the right, stand two women, with their faces averted, and one of them raising her finger with an impressive gesture. The other has also two attendants, one of whom holds the fly-lap over his head; the whole of this tablet has been greatly injured.

The second piece, which is much better preserved, exhibits a royal personage on horseback, followed by nine attendants, wearing high caps, with bushy beards and hair. From the elaborate details of dress and equipage, it appears to have been designed to represent the king in his greatest pomp; but the face of the horse and its rider are both totally destroyed. On the chest of the animal is a Greek inscription, which has been copied by most travelers, but is not intelligible without filling up considerable blanks at hazard. This has been done by M. de Sacy; and it is satisfactory that the Greek inscription thus supplied agrees with his translation of the Pehlevi beside it. It runs as follows: "This is the resemblance of the servant of Ormuzd, the divine Shapoor, king of the kings of Iran and An Iran—of the race of the gods—son of the servant of Ormuzd, the divine Artaxares, king of the

kings of Iran—of the race of the gods—grandson of the divine Babec the king.” The remaining tablet contains but a repetition of the two horsemen holding a ring.

We shall describe no more of these monuments, although several exist in various parts of the kingdom; and possibly some may have escaped the inquiries of travelers. There is, as we have already remarked, a sculptured rock at Selmas, on the northwest shore of the lake of Urumeah; and another, Naksh e Roostum, at Darab, in which Shapoor is representing laying his hand with a compassionate air on the head of the captive chief. In the neighborhood of that place there are some remains resembling Druidical erections, described by Sir W. Ouseley, who mentions also an imperfect equestrian figure of Shapoor, or some of the Sassanian princes, at Rhé; but for the particulars of these we must refer to the works of the various authors already quoted.

CHAPTER VII.

LANGUAGE, THE SCHOOLS, MODERN LITERATURE, OMAR KHAYYAM AND SELECTIONS FROM THE RUBAIYAT.

“THE language of Persia, called jomie, or nizamie, is from the old zend. After the Mohammedan conquest the Arabs have infused many Arabic words in Persian language by persecution so the pure language of the Persians is imputed to such an extent that one-third of our words are Arabic. In comparison with other Asiatic languages, most of the scholars take the Persian language to be best, particularly sweetest, of all Asiatic languages. The Persian poet says: “The original language was the language of Arabs. The Turkish language is hard, but the Persian language is honeycomb.”

THE SCHOOLS.

In Persia there is no system of public or state schools. There are schools in all large towns and cities which are taught by the priest in a room of the mosque. These schools are voluntary, and no person is obliged to send his children. The students each pay the priest five to twenty-five cents per month. Those who cannot pay anything are admitted free. The priest's food is brought to him by the students. The ages of the pupils range from ten to twenty years. These schools are for boys only. There are no schools for girls. If a girl gets any education at all it must be from a private tutor. In the schools the text-books in history and poetry are in the Persian language and the Koran and grammar are taught in the Arabic language. Mathematics, geography, the sciences and the history of other nations are never taught. The pupils usually sit in two rows. One row sits along one

wall and the other row along the opposite wall, and the teacher sits in the center of the room. They do not use chairs, but sit on the floor, which is covered with a reed matting. When the pupils are at study they reel back and forth and repeat words loud enough to be heard a block away. They imagine this is an aid to memory. The teacher has authority to punish the students very severely. Sometimes a parent will take the child to a teacher and will deliver him into the gentle keeping of the professor, with the remark: "His bones are mine, but his flesh is yours. Teach him, but punish him as you see fit." A post is planted in the school room to which an unruly boy's feet are fastened, soles upward, and the bottoms are whipped with heavy switches. This punishment is only for the worst boys. The religious teaching consists of quotations from the Koran and traditions about their prophets. The boys are usually very bad about reviling each other and about fighting. The teacher does not protect the weaker, but urges him to return the reviling or the blows he has received. The students of one mosque often attack the students of a neighboring mosque, since they regard them as enemies. The most prominent university of the Shiite Moham-medans is in the shrine place of Karbella. All those who are to become mujtahids study at this place. In several of the large cities they have schools of a higher rank than the ordinary mosque school, in which a course in Persian literature is given. It is a pleasure to state that the late Shah of Persia, after his visit to some of the universities of Europe, founded a college in the capital city, which he called the place of science. The French, English and Russian languages are taught, and a study is made of some modern sciences. The college is only for princes and the sons of rich people. It is only one flower in the vast wilder-

ness. The problem of Mohammedanism is to keep the common people ignorant so the priests can continue to rule them. Therefore, the priesthood does not favor higher education. Some counts or lords send their sons to Paris to be educated, but the ordinary young man has no opportunity for education.

LITERATURE OF MODERN PERSIA.

Modern Persian literature begins with the reconstruction of the national epic, A. D. 1000. The writers are, in fact, one and all Mohammedans, beginning with poetry under the rule of the third of the Samanids we have Nasr and Abul Hassan, Rudige, A. D. 952. About A. D. 1000 we hear of Kobus, the Delemine Prince; in 1039 Ferdichi, the authors of Shah-Nameb (the book of Kings). About 1200 Nizami, the founder of the romantic epic, the greater part of his chamshe or collection of five romantic poems (chasrn and Shirin Mignum and Leila, etc.), In 1216 Firid Eddin and Djalal Eddin Rumi, founder of the most popular order of Dervishes, viz., poems and contemplative life have made him the oracle of Oriental mysticism; the thirteenth century was closed by Shirk Muslih Sadi of Shiraz. His Bostan and Gulistan will ever make him a favorite with his own people. In the fourteenth century shines Hafiz, the sugar lip, who sang of vim and love and nightingale and flowers, bees and roses.

Below is given a quotation from one of his poems about the nightingale and the miller: "Ai morgh saher ashk zparrwana beyamoz, Kan Sukhtara shud wawaz nayamab." Translation: "Oh, thou, the bird of the morning, you must learn to love from the miller. It burned itself in the fire, but did not make any noise." Haji Molloh Kozim translated this rhyme as follows: "The morning bird is the nightingale—

little smaller than the sparrow, but it has a very loud voice, as clear as a golden bell." All poets in Persia agree that it is a better singer than any other bird in Asia. Besides his singing he is the bird that has more love for his mate than any other bird in the world. They generally sing in the morning and the evening time. When the female is on her nest the male sits in the same tree, or very near, and sings for his mate. At times the male sits on the nest and his mate, perched near by, sings for him in a wonderfully sweet voice. The nightingale is a general favorite, and many popular songs have been written about this bird, and are sung by nearly every young man and young lady, boy and girl in Persia.

This author says of the miller that it loves light more than any other insect. From its love of light it throws itself into the fire, as every one has seen in America of a summer evening about an electric lamp. Sahdi takes this example for himself to illustrate his love of God. He says the love of the miller is more than the love of the nightingale, because the nightingale shows its love by singing and making noise; but the miller, though it has a living body, makes no noise when it is burning in the fire; "so," says he, "ought to be my love to God."

The poetry of this writer has been pronounced by most Persian scholars to be of a singularly original character—simple and unaffected, yet possessing a wild and peculiar sublimity. The suddenness of his transitions from the joys of love and wine to reflections on the instability of human felicity are beautiful, and in his respect greatly resemble the odes of Horace. There are few lyrical effusions which can bear translation, and thus it must be difficult for an English reader to comprehend the merits of Hafiz; but in his own land he is fully appreciated; and perhaps no poet

of any country ever attained greater popularity among those for whom he wrote than the celebrated Khaujeh of Shiraz.

The mortal remains of the bard rest near the city whose praises he sang so sweetly, not far from the tomb of Sadi; like which, it is situated in a small enclosure. It continues to this day a frequent resort of his countrymen, who repair thither to recite his odes under the shade of the cypresses that rise around it, and who appeal to the pages of their favorite poet for an omen of success in all their important undertakings.

Next to Hafiz in celebrity may be placed Abdul Rahman Jami, so named from the village where he lived in the reign of Sultan Hussein Baicara. He was a celebrated doctor of laws, but not less a determined Sufi, and his Divan, or collection of odes, which are remarkable for their sweetness, is greatly esteemed by these enthusiasts. We have already noticed his romance of Yussuff and Zuleika. We may add, that his wit was equal to his poetic genius, while the aptness of his repartees and the success with which he repressed the vanity of boasters, are still mentioned with admiration. A poet, who had obtained some praise at a competition of authors, was relating the various happy replies he had made:—"Thou hast answered well today," said Jami, regarding him with coldness, "but hast thou thought of what thou shalt answer tomorrow?" Today and tomorrow, in the mystic language, signify this life and the next.

There is no doubt that certain passages in the Koran are susceptible to a certain degree of mystical interpretation. Take, for instance, the 17th verse of the 8th chapter, where God reminds Mohammed that the victory of Bedr was only in appearance won by the valor of the Moslems:—"Fa lam takuluhum, wa lakinna 'llaha katalahum: wa ma rameyta idh rameyta, we

lakinna 'llah rama,"—"And thou didst not slay them, but God slew them; and thou didst not shoot when thou didst shoot, but God shot." Although there is no need to explain this otherwise than as an assurance that God supported the faithful in their battles, either by natural or (as the commentators assert) by supernatural means, and although it lends itself far less readily than many texts in the New and even in the Old Testament to mystical interpretation, it nevertheless serves the Persian Sufis as a foundation stone for their pantheistic doctrines. "The Prophet," they say, "did not kill when men fell by his hand. He did not throw when he cast the handful of stones which brought confusion into the ranks of the heathen. He was in both cases but a mirror wherein was manifested the might of God. God alone was the Real Agent, as He is in all the actions which we, in our spiritual, attribute to men. God alone is, and we are but the waves which stir for a moment on the surface of the Ocean of Being, even as it runs in the tradition, 'God was, and there was naught but He, and it is now even as it was then. Shall we say that God's creation is co-existent with Him? Then we are Manicheans and dualists, nay, polytheists; for we associate the creature with the Creator. Can we say that the sum of Being was increased at the time when the Phenomenal World first appeared? Assuredly not; for that would be to regard the Being of God as a thing finite and conditioned, because capable of enlargement and expansion. What then can we say, except that even as God (who alone is endowed with real existence) was in the Beginning and will be in the End (if, indeed, one may speak of 'Beginning' and 'End' where Eternity is concerned, and where Time, the element of this illusory dream which we call 'Life' has no place) alone in His Infinite Splendor, so also, even now, He alone

is, and all else is but as a vision which disturbs the night, a cloud which dims the Sun, or a ripple on the bosom of the Ocean."

In such wise does the Sufi of Persia read the Koran and expound its doctrine. Those who are familiar with the different development of Mysticism will not need to be reminded that there is hardly any soil, be it ever so barren, where it will not strike root; hardly any creed, however stern, however formal, round which it will not twine itself. It is, indeed, the eternal cry of the human soul for rest; the insatiable longing of a being wherein infinite ideals are fettered and cramped by a miserable actuality; and so long as man is less than an angel and more than a beast, this cry will not for a moment fail to make itself heard. Wonderfully uniform, too, is its terror; in all ages, in all countries, in all creeds, whether it come from the Brahmin sage, the Greek philosopher, the Persia poet, or the Christian quietist, it is an essence, an enunciation more or less clear, more or less eloquent, of the aspiration of the soul to cease altogether from self, and to be at one with God. As such it must awaken in all who are sensible of this need an echo of sympathy; and, therefore, I feel that no apology is required for adding a few words more on the ideas which underlie all that is finest and most beautiful in Persian poetry and Persian thought.

To the metaphysical conception of God as Pure Being, and the ethical conception of God as the Eternally Holy, the Sufi superadds another conception, which may be regarded as the keynote of all Mysticism. To him, above all else, God is the Eternally Beautiful,—“Janan-i-Hakiki,” the “True Beloved.” Before time was, He existed in His Infinite Purity, unrevealed and unmanifest. Why was this state changed? Why was the troubled phantasm of the

Contingent World evoked from the silent depths of the Non-Existent? Let me answer in the words of Jami, who, perhaps, of all the mystic poets of Persia best knew how to combine depth of thought with sweetness and clearness of utterance. Poor as is my rendering of this sublime song, it may still suffice to give some idea of the original. The passage is from his Yusuf u Zuleykha, and runs as follows:—

“In solitude, where Being signless dwelt,
 And all the Universe still dormant lay
 Concealed in selfishness, One Being was
 Exempt from ‘I’ or ‘Thou’-ness, and apart
 From all duality; Beauty Supreme,
 Unmanifest, except unto Itself
 By Its own light, yet fraught with power to charm
 The souls of all; concealed in the Unseen,
 An Essence pure, unstained by aught of ill.
 No mirror to reflect Its loveliness,
 No comb to touch Its locks; the morning breeze
 Ne’er stirred Its tresses; no collyrium
 Lent lustre to Its eyes: no rosy cheeks
 O’ershadowed by dark curls like hyacinth,
 Nor peach-like down was there; no dusky mole
 Adorned Its face; no eye had yet beheld
 Its image. To Itself it sang of love
 Its wordless measure. By Itself it cast
 The die of love.

But Beauty cannot brook
 Concealment and the veil, nor patient rest
 Unseen and unadmired: ’twill burst all bonds,
 And from Its prison-casement to the world
 Reveal Itself. See where the tulips grows
 In upland meadows, how in balmy spring
 It decks itself; and how amidst its thorns
 The wild rose rends its garment, and reveals

Its loveliness. Thou, too, when some rare thought,
Or beauteous image, or deep mystery
Flashes across thy soul, canst not endure
To let it pass, but hold'st it, that perchance
In speech or writing thou may'st send it forth
To charm the world.

Wherever Beauty dwells
Such is its nature, and its heritage
From Everlasting Beauty, which emerged
From realms of purity to shine upon
The words, and all the souls which dwell therein.
One glass fell from It on the Universe,
And on the angels, and this single ray
Dazzled the angels, till their senses whirled
Like the revolving sky. In diverse forms
Each mirror showed It forth, and everywhere
Its praise was chanted in new harmonies.

Each speck of matter did He constitute
A mirror, causing each one to reflect
The beauty of His visage. From the rose
Flashed forth His beauty, and the nightingale
Beholding it, loved madly. From that Light
The candle drew the lustre which beguiles
The moth to immolation. On the sun
His beauty shone, and straightway from the wave
The lotus reared its head. Each shining lock
Of Leyla's hair attracted Majnun's heart
Because some ray divine reflected shone
In her fair face. 'Twas He to Shrin's lips
Who lent that sweetness which had power to steal
The heart from Parviz, and from Ferhad life.

His beauty everywhere does show itself,
And through the form of earthly beauties shine

Obscured as through a veil. He did reveal
His face through Joseph's coat, and so destroyed
Zuleykha's peace. Where'er thou seest a veil,
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In his love
The heart hath life. Longing for Him, the soul
Hath victory. The heart which seems to love
The fair ones of this world, loves Him alone.
Beware! say not, 'He is All-Beautiful,
And we His lovers.' Thou art but the glass,
And He the face confronting it, which casts
Its image on the mirror. He alone
Is manifest, and thou in truth art hid.
Pure Love, like Beauty, coming but from Him,
Reveals itself in thee. If steadfastly
Thou canst regard, thou wilt at length perceive
He is in the mirror also—He alike
The Treasure and the Casket. 'I,' and 'Thou'
Have here no place, and are but phantasies
Vain and unreal. Silence! for this tale
Is endless, and no eloquence hath power
To speak of Him. 'Tis best for us to love,
And suffer silently, being as naught."

But is this the sum of the Sufi's philosophy? Is he to rest content with earthly love, because he knows that the lover's homage is in truth rendered, not to the shrine at which he offers devotion, but to the Divine Glory—the Shekinah—which inhabits and irradiates it? Not so. Let us listen once more to the utterance of Jami—

"Be thou the thrall of love; make this thine object;
For this one thing seemeth to wise men worthy.
Be thou love's thrall, that thou may'st win thy freedom,
Bear on thy breast its brand, that thou may'st blithe be,

Love's wine will warm thee, and will steal thy senses;
All else is soulless stupor and self-seeking.
Remembrances of love refresh the lover,
Whose voice when lauding love e'er waxeth loudest.
But that he drained a draught from this deep goblet,
In the wide worlds not one would wot of Majnun.
Thousands of wise and well-learned men have wended
Through life, who, since for love they had no liking,
Have left nor name, nor note, nor sign, nor story,
Nor tale for future time, nor fame for fortune.
Sweet songsters 'midst the birds are found in plenty,
But when love's lore is taught by the love-learned,
Of moth and nightingale they most make mention.
Though in this world a hundred tasks thou triest,
'Tis love alone which from thyself will save thee.
Even from earthly love thy face avert not,
Since to the Real it may serve to raise thee.
Ere A, B, C are rightly apprehended,
How canst thou con the pages of thy Koran?
A sage (so heard I), unto whom a student
Came craving counsel on the course before him,
Said, 'If thy steps be strangers to love's pathways,
Depart, learn love, and then return before me!
For shouldst thou fear to drink wine from Form's
 flagon,

Thou canst not drain the draught of the Ideal.
But yet beware! Be not by Form belated;
Strive rather with all speed the bridge to traverse.
If to the bourne thou fain wouldst bear thy baggage
Upon the bridge let not thy footsteps linger."

The renunciation of self is the great lesson to be learned, and its first steps may be learned from a merely human love. But what is called love is often selfish; rarely absolutely unselfish. The test of unselfish love is this, that we should be ready and willing to sacrifice our own desires, happiness, even life

itself, to render the beloved happy, even though we know that our sacrifice will never be understood or appreciated, and that we shall therefore not be rewarded for it by an increase of love or gratitude.

Such is the true love which leads us up to God. We love our fellow-creatures because there is in them something of the Divine, some dim reflection of the True Beloved, reminding our souls of their origin, home and destination. From the love of the reflection we pass to the love of the Light which casts it; and, loving the Light, we at length become one with It, losing the false self and gaining the True, therein attaining at length to happiness and rest, and becoming one with all that we have loved—the Essence of that which constitutes the beauty alike of a noble action, a beautiful thought, or a lovely face.

Such in outline is the Sufi philosophy. Beautiful as it is, and worthy as it is of deeper study, I have said as much about it as my space allows, and must pass on to speak of other matters.

As in the Sufi doctrine, Being is conceived of as one: "Al-vujudu hakikat vahidat basitat va lahu maratib mutafadhila:"—"Being is a single simple Reality, and it has degrees differing in excellence." Poetically, this idea is expressed in the following quatrain:

"Majmu'a-i-kawn-ra bi-kanun-i-sabak
Kardin tasaffuh varak ba'da varak:
Hakka ki na-khwandim u na-didim dar-u
Juz Zat-i-Hakk, u sifat-i-zatiyye-i-Hakk."

"Like a lessonbook, the compendium of the Universe
We turned over, leaf after leaf:
In truth we read and saw therein naught
Save the Essence of God, and the Essential
Attributes of God."

The whole universe then is to be regarded as the unfolding, manifestation, or projection of God. It is the mirror wherein He sees Himself; the arena wherein His various Attributes display their nature. It is subsequent to Him not in sequence of time (for time is merely the medium which encloses the phenomenal world, and which is, indeed, dependent on this for its very existence), but in sequence of causation; just as the light given off by a luminous body is subsequent to the luminosity of that body in causation (inasmuch as the latter is the source and origin of the former, and that whereon it depends and whereby it subsists), but not subsequent to it in time (because it is impossible to conceive of any time in the existence of an essentially luminous body antecedent to the emission of light therefrom). This amounts to saying that the Universe is co-eternal with God, but not co-equal, because it is merely an Emanation dependent on Him, while He has no need of it.

Just as the light proceeding from a luminous body becomes weaker and more diffuse as it recedes from its source, so the Emanations of Being become less real, or, in other words, more gross and material, as they become further removed from their focus and origin. This gradual descent or recession from the Primal Being, which is called Kaws-i-Nuzul ("Arc of Descent"), has in reality infinite grades, but a certain definite number (seven) is usually recognized.

Man finds himself in the lowest of these grades—the Material World; but of that world he is the highest development, for he contains in himself the potentiality of reascent, by steps corresponding to those in the "Arc of Descent," to God, his Origin, and His Home. To discover how this return may be effected,

how the various stages of the Kaws-i-Su-'ud ("Arc of Descent") may be traversed, is the object of philosophy.

"The soul of man is corporeal in origin, but spiritual in continuance" ("An-nafsu fi'l-huduthi jismaniyya, wa fi'l-baka'i tekunu ruhaniyya"). Born of matter, it is yet capable of a spiritual development which will lead it back to God, and enable it, during the span of a mortal life, to accomplish the ascent from matter to spirit, from the periphery to the center. In the "Arc of Ascent" also are numerous grades; but here again, as in the "Arc of Descent," seven are usually recognized. It may be well at this point to set down in a tabular form these grades as they exist both in the Macrocosm, or Arc of Descent, and in the Microcosm, or Arc of Ascent, which is man:

I. ARC OF ASCENT.

Seven Principles in Man (*Lata'if-i-sab'a*).

1. The most subtle principle (Akhfa).
2. The subtle principle (Khafa).
3. The secret (Sirr).
4. The heart (Kalb).
5. The spirit (Ruh).
6. The soul (Nafs).
7. The nature (Tab').

II. ARC OF DESCENT.

Series of Examinations.

1. Exploration of the World of Divinity (Seyr dar 'alam-i-Lahut).
2. The World of Divinity (Alam-i-Lahut).
3. The World of the Intelligences ('Alam-i-Jabarut).
4. The World of the Angels ('Alam-i-Malakut).
5. The World of Ideas ('Alam-i-Ma na).
6. The World of Form ('Alam-i-Surat).
7. The Material World ('Alam-i-Tabi'at).

A few words of explanation are necessary concerning the above scheme. Each stage in either column corresponds with that which is placed opposite to it.

Thus, for instance, the mere matter which, in the earliest stage of man's development constitutes his totality corresponds to the material world to which it belongs. In the material world the "Arc of Descent" has reached its lowest point. In man, the highest product of the material world, the ascent is begun. When the human embryo begins to take form it rises to the World of Soul, thus summing up in itself two grades of the Arcs. It may never ascend higher than this point; for, of course, when the upward evolution of man is spoken of, it is not implied that this is effected by all, or even by the majority of men. These "seven principles" do not represent necessarily co-existing components or elements, but successive grades of development, at any one of which, after the first, the process of growth may be arrested. The race exists for its highest development; humanity for the production of the Perfect Man (*Insan-i-Kamil*), who, summing up as he does all the grades of ascent from matter—the lowest point of the series of emanations—to God, is described as the Microcosm, the compendium of all the planes of Existence (*hazrat-i-jami'*), or sometimes as the "sixth plane" (*hazrat-i-sadisa*), because he includes and summarizes all the five spiritual planes.

It has been said that some men never rise beyond the second grade—the World of Soul or Form. These are such as occupy themselves entirely during their lives with sensual pursuits—eating, drinking and the like. Previously to Mulla Sadra it was generally held by the philosophers that these perished entirely after death, inasmuch as they had not developed any really spiritual principle. Mulla Sadra, however, took great pains to prove that even in these cases where the "Rational Soul" (*Nafs-i-natika*) had not been developed during life, there did exist a spiritual part which

survived death and resisted disintegration. This spiritual part he called "Imaginations" (*Khiyalat*).

Yet even in this low state of development, where no effort has been made to reach the plane of the reason, a man may lead an innocent and virtuous life. What will then be the condition after death of that portion of him which survives the body? It cannot re-enter the material world, for that would amount to Metempsychosis, which, so far as I have been able to ascertain, is uncompromisingly denied by all Persian philosophers. Neither can it ascend higher in the spiritual scale, for the period during which progress was possible is past. Moreover, it derives no pleasure from spiritual or intellectual experiences, and would not be happy in one of the higher worlds, even could it attain thereto. It desires material surroundings, and yet cannot return to the material world. It therefore does what seems to it the next best thing: it creates for itself subjective pseudo-material surroundings, and in this dream-dwelling it makes its eternal home. If it has acted rightly in the world according to its lights, it is happy; if wrongly, then miserable. The happiness or misery of its hereafter depends on its merit, but in either case it is purely subjective and absolutely stationary. There is for it neither advance nor return: it can neither ascend higher, nor re-enter the material world either by transmigration or resurrection, both of which the philosophers deny.

What has been said above applies, with slight modifications, to all the other grades, at any rate the lower ones. If a man has during his life in the world attained to the grade of the spirit (the third grade in order of ascent) and acquired rational or intellectual faculties, he may still have used these well or ill. In either case he enters after death into the World of Ideas, where he is happy or miserable according to his

deserts. But, so far as I could learn, any one who has during his life developed any of the four highest principles passes after death into a condition of happiness and blessedness, since mere intellect without virtue will not enable him to pass beyond the third grade, or World of the Spirit. According to the degree of development which he has reached, he enters the world of the Angels, the World of the Intelligences, or the World of Divinity itself.

From what has been said it will be clear that a bodily resurrection and a material hereafter are both categorically denied by the philosophers. Nevertheless, states of subjective happiness or misery, practically constituting a heaven or hell, exist. These, as has been explained, are of different grades in both cases. Thus there is a "Paradise of Actions" (Jannatu 'l-Af'al), where the soul is surrounded by an ideal world of beautiful forms; a "Paradise of Attributes" (Jannatu 's-Sifat); and a "Paradise of the Essence" (Jannatu z'-Zat), which is the highest of all, for there the soul enjoys the contemplation of the Divine Perfections, which hold it in an eternal rapture and cause it to forget and cease to desire all those objects which constitute the pleasure of the denizens of the lower paradises. It is, indeed, unconscious of aught but God, and is annihilated or absorbed by Him.

The lower subjective worlds, where the less fully developed soul suffers or rejoices, are often spoken of collectively as the 'Alam-i-Mithal ("World of Similitudes"), or the 'Alam-i-Barzakh ("World of the Barrier," or "Border-world"). The first term is applied to it because each of its denizens takes a form corresponding to his attributes. In this sense Omar Khayyam has said:

"Rpzi ki jeza-har sifat khwahad bud
Kadri-i-tu-bi-kadr-i-ma'rifat khwahad bud;

Dar husn-i-sifat kush, ki dar riz-i-jeza
Hashr-i-tu-bi-surat-i-sifat-khwahad bud."

"On that day when all qualities shall receive their recompense

Thy worth shall be in proportion to thy wisdom,
Strive after good qualities, for in the Day of Recompense

Thy resurrection shall be in the form of the attribute."

We shall dwell no longer upon the names of Persian poets, of whom the works of Nizami, Omar, Keyoomi, Oorfi, and a hundred others, might be cited as high examples of genius. We are not, however, to imagine that all of them would convey pleasure to the refined taste of Europe. They contain many beautiful thoughts, and their diction is frequently mellifluous and expensive; but these excellences are constantly disfigured by extravagance and bombast; while the mind is fatigued by the repetition of metaphors and similes, which are often miserably poor. "Yet notwithstanding all these defects," observes an Eastern traveler and scholar, "if the end of poetry be to please, the Persian poets are eminently successful; nor will I believe that any one who really understood Hafiz ever laid aside his book without having received much satisfaction from the perusal of his odes."

In the present day, this species of writing appears to have suffered the fate of all other things in Persia. "The poets," says the historian of that country, "are still greater flatterers than the astrologers. The great majority are poor, and from their numbers it is quite impossible it should be otherwise. Every person of moderate education may, if he prefer a life of idleness to one of industry, assume the name of bard, and the

merest rhymers receive some respect from the honored appellation. While some chant the wonderful deeds of the king or principal chiefs or compose collections of odes (*divans*) on the mystical subjects of Divine love, others are content with panegyricizing the virtues, wisdom, bravery and discernment of those who bestow their bounty upon them, or allow them a place at their table; they make epigrams to amuse their patrons, and are ready either to recite their own verses, or to show their knowledge by quoting the finest passages in the works of others; the facilities of education at the numerous *medressas* (colleges), and the indulgence which the usages of these seminaries invite, produce a swarm of students, who pass their useless lives in indolence and poverty."

OMAR KHAYYAM.

There is probably no Persian poet so well known today as this so-called Eastern Voltaire, and that he should here occupy the place usually assigned to Anwarī simply demonstrates Omar's own philosophy, that no one of us knows of how little importance we are after all. In spite, however, of this philosophy, Omar, in the last half-century, owing to Fitzgerald's matchless translation, has been read from East to West. Even in the Rocky Mountains of America a frontiersman, born and bred in that region, was heard¹ to quote the following verse:

"'Tis but a Tent where takes his one day's rest
A Sultan to the realm of Death address;
The Sultan rises, and the dark Ferrash
Strikes, and prepares it for another Guest."

Ghīas ud-Dīn Abul Fath' Umar bin Ibrahim, better known as Omar Khayyam, was born at Naishapur, in Khorasan, somewhere between 1017 and 1050, and he certainly lived into the twelfth century. The only story of his boyhood is the following, which is probably legendary

Omar had two intimate school friends. These young men while studying at Naishapur each promised the other that if, in after years, any one of them became famous he would share his prosperity with his less fortunate friends. Years rolled on.

¹ See the Hon. John Hay's speech before the Omar Khayyam Club of London, December 8, 1897.

One of them did become famous, Nizam-ul-Mulk becoming the Prime Minister to Sultan Alp Arslan²; and faithful to his promise he gave a government position to his friend Hasan ben Sabah, who later tried to supplant his benefactor, but was unsuccessful and was publicly disgraced, after which he became the head of a set of Persian fanatics called Ismailians, who, under his evil chieftainship, were the terror of the early Crusaders. He was known as the "Chief of the Assassins." Ultimately "one of the countless victims of the Assassin's dagger was Nizam-ul-Mulk, the old schoolboy friend." And what was Nizam-ul-Mulk's gift to Omar? A pension that he might have solitude; it was all the poet asked, solitude in which to devote his time to mathematics, astronomy, and poetry. His Arabic treatise on algebra has been translated into French, and Gibbon says of the calendar which he and seven of his mathematical contemporaries worked out, that it is a "computation of time which surpasses the Julian and approaches the accuracy of the Gregorian style." Nevertheless, it never went into effect.

Omar had the Oriental love for roses—and he is reported to have said, "My tomb shall be in a spot where the north wind may scatter roses over it." And it was; for one of his pupils tells us that "Years after, when I chanced to revisit Naishapur, I went to see his final restingplace, and lo! it was just outside a garden, and trees laden with fruit stretched their boughs over the garden wall, and dropped their flowers upon his tomb, so that the stone was hidden under them."

Omar took his talkhallus, or poetical name, of Khayyam, which means tentmaker, from this trade, which he or his father is said to have at one time followed. This Persian custom of taking a takhallus is adopted by almost all of these poets, because they introduce their name into their ghazels or poems, usually toward the end; and as the proper name seldom sounds well in verse they choose a desirable one.

The Sufis, a sect two centuries old at this time, claim this philosopher as one of them, although during Omar's lifetime they feared his ridicule and hated his honesty which scorned to disguise his doubts under their veil of mysticism. Indeed Omar says:³

"If I myself upon a looser Creed
Have loosely strung the Jewel of Good deed,
Let this one thing for my Atonement plead:
That One for Two I never did mis-read."

² "Alp Arslan was the son of Toghrul Beg the Tartar, who had wrested Persia from the feeble successor of Mahmud the Great and founded that Seljukian Dynasty which finally roused Europe into the Crusades."—FITZGERALD.

³ Bodleian Quatrain.

Still his countrymen find in his epigrammatic verses an esoteric meaning he never meant. The Sufis interpret their Persian poets very much as the Songs of Solomon have been interpreted by the Christians. But Omar's scepticism was real enough; it belonged to the age of religious darkness in which he lived. Christianity to him meant the Crusades.

He, like Hafiz, sang of "woman, wine, and song," but he also pulled hard at the knotted threads of life which taught him this:

"And this I know: whether the One True Light
Kindle to Love, or Wrath-consume me quite,
One Flash of It within the Tavern caught
Better than in the Temple lost outright."

His idea of contentment we find in the following as rendered by Emerson:

"On earth's wide thoroughfares below
Two only men contented go:
Who knows what's right and what's forbid,
And he from whom is knowledge hid."

Westerners seem almost jealous for this Oriental. They resent the fact that a narrow Eastern province should claim this astronomer-poet as belonging exclusively to itself; they say he belongs to the world!

Certainly reparation has been made to Omar and his famous translator, Fitzgerald, since the days when a discouraged bookseller in London threw the bulk of the first edition into a box outside his shop to sell for "a penny apiece." Here they were found by Rossetti and Swinburne, and now copies of this first edition cannot be bought for a hundred dollars. From such obscurity this Eastern singer has risen into a positive cult, with an Omar Khayyam Club in London, organized in 1892, and one recently started in Boston called the Omar Khayyam Club of America.

When one glances at the list of translators of this Persian genius and also the different editions of his *Rubaiyat*, one can apprehend how true it seems that:

"There's not a sage but has gone mad for thee."

SELECTIONS FROM THE RUBAIYAT.¹

1.

The sun cast on wall and roof his net of burning light,
The lordly day fills high the cup to speed the parting night;
"Wake!" cries in silver accents the herald of the dawn;
"Arise and drink! the darkness flies—the morning rises bright."

2.

The rosy dawn shines through the tavern door,
And cries, "Wake!" slumbering reveller, and pour!
For ere my sands of life be all run out,
I fain would fill my jars with wine once more."

3.

Tomorrow rank and fame for none may be,
So for today thy weary soul set free;
Drink with me, love, once more beneath the moon;
She oft may shine again, but not on thee and me.

4.

If wine and song there be to give thee soul-entrancing bliss,
If there be spots where verdant fields and purling brooklets kiss,
Ask thou no more for Providence, nor thee in despair;
If there be any paradise for men, 'tis even this.

5.

Thy ruby lip pours fragrance unto mine,
Thine eye's deep chalice bids me drink thy soul;
As yonder crystal goblet brims with wine,
So in thy tear the heart's full tide doth roll.

6.

What reck we that our sands run out in Balkh or Babylon,
Or bitter be the draught or sweet, so once the draught is done.
Drink then thy wine with me, for many a silver moon
Shall wax and wane when thou and I are gone.

¹ Anonymous, but accredited to E. A. Johnson.

7.

To those who know the truth, what choice of foul or fair
Where lovers rest; though 'twere in Hell, for them 'tis Heaven
there.

When recks the Dervish that he wears sackcloth or satin sheen,
Or lovers that beneath their heads be rocks or pillows fair.

8.

O Love! chief record of the realms of truth,
The chiefest couplet in the ode of youth!
Oh, thou who knowest not the world of love,
Learn this, that life is love, and love is ruth.

9.

Though with the rose and rosy wine I dwell,
Yet time to me no tale of joy doth tell;
My days have brought no sign of hopes fulfilled;
'Tis past! the phantoms fly, and break the spell.

10.

Though sweet the rose, yet sorely wounds the thorn;
Though deep we drink tonight, we rue the morn;
And though a thousand years were granted, say,
Were it not hard to wait the last day's dawn?

11.

As sweeps the plain the hurrying wind, as flows the rippling
stream.

So yesterday from our two lives has passed and is a dream;
And while I live, these to my soul shall bring nor hope, nor
dread,

The morrow that may never come, the yesterday that fled.

12.

Oh, joy in solitude. of thee well may the poet sing;
Woe worth the heart that owns no soil wherein that flower may
spring;

For when wassail sinks in wailing and traitor friends are gone,
Proudly through vacant hall the sturdy wanderer's step shall ring.

13.

If grief be the companion of thy heart,
Brood not o'er thine own sorrows and their smart;
Behold another's woe, and learn thereby
How small thine own, and comfort thy sad heart.

14.

Oh, swiftly came the winter wind, and swiftly hurried past;
So madly sought my longing soul the rest she found at last;
Now faint and weak as weakness' self, she waits for the end;
The bowl is broke, the wine remains, but on the ground is cast.

15.

Through the unknown life's first dark day my soul
Did seek the tablet and the pen, and Paradise and Hell
Then read the teacher from his mystic scroll;
Tablet and pen are in thine hand, and so are Heaven and Hell.

16.

Hast seen the world? All thou hast seen is naught,
All thou has said, all thou has heard or wrought:
Sweep the horizon's verge from pole to pole, 'tis vain;
Even all thou has in secret done is naught.

17.

The Architect of heaven's blue dome and Ruler of the wave
In many a grief-laden heart doth deeper plunge the glaive,
And gathers many a silken tress and many a ruby lip
To fill his puppet-show, the world, and his chibouque, the grave

18.

Though I be formed of water and of clay,
And with the ills of life content for aye,
Ever thou bid'st me shun the joyful cup.
My hand is empty: wherefore bid'st me stay

19.

Much have I wandered over vale and plain,
Through many climes, in joy, in grief and pain,
Yet never heard men say "The traveller
Who passed this way has now returned again."

20.

Lo, blood of men slain by the stroke of doom.
Lo, dust of men strewn on the face of earth!
Oh, take what life may give of youth and mirth;
Full many an opening bud shall never bloom.

21.

Drink! for thou soon shalt sleep within the tomb,
Nor friend nor foe shall break the eternal gloom.
Beware! and tell to none his secret dark—
The faded rose may never hope to bloom.

22.

Fill high the cup though ache the weary brow;
Fill with the wine that doth with life endow,
For life is but a tale by watch-fire told.
Haste thee! the fire burns low—the night grows old!

Professor A. Williams Jackson, in his book "Persia Past and Present," pp. 30 and 31, says that the title of Persian literature to a place among the great literatures of the world is a recognized one, and it is in this domain perhaps that Persia makes the greatest claim upon our interest. In age the Avesta and the Old Persian inscriptions carry us back at least to the sixth century before Christ, and possibly earlier; the Pahlavi literature belongs to the Sassanian period from the third to the sixth century after Christ; and the Modern Persian began within the last thousand years. It sprang up a century or two after the Arab conquest as a renaissance movement with the revival of the old national feeling; and this period is certainly the most interesting of all. Some knowledge of Firdausi, Saadi, and Hafiz belongs to true culture, and Omar Khayyam has become an English classic through Fitz-Gerald's version. The less-known names of the romantic poetic Nizami, the dervish Jalal Ad Din Rumi, and the mystic Jami (d. 1492), the last classic poet of Persia, should be mentioned as deserving to be known to lovers of literature.

As to the influence of Persia upon English poetry. Persia was hardly known to England before the sixteenth century, yet Chaucer alludes to Persian blue, "pers" in the Prologue. Among the Elizabethans, Preston dramatized the story of Cambises; Marlowe has Persian names and Persian scenes in his Tamburlaine, and Shakespeare in *The Merchant of Venice*, and alludes to a voyage to Persia in his *Comedy of Errors*. Milton summarizes the early history of Persia in the third book of his *Paradise Regained*, besides referring to "Ecbatan," "Hispanan," "Tauris," and "Casbeen" in *Paradise Lost*. Shelley appears to have a faint reminiscence of the pillared halls at Persepolis in his *Alastor*, and Byron in the *Giaour* and *Landor*

in the Gebir hark back to the old Zoroastrian faith of Iran. Matthew Arnold and Edmund Gosse, as poetical writers, came under Firdausi's spell, and a dozen other instances might be mentioned where Persia has influenced English poets, one of the best known being Tom Moore, whose *Lalla Rookh* is full of the melody, perfume, color, beauty, tenderness and tremulous ecstasy which imagination associates with the East.

In the realm of English prose the two volumes of *Persian Tales* by Ambrose Philips, after a French version, were widely read in the latter part of the eighteenth century, and the familiar *Arabian Nights* are really largely Persian. The inimitable Persian novel *Hajji Baba of Ispahan*, by Morier, is so thoroughly Oriental that Persians who read English mistake it for a serious composition and take umbrage at some of its amusing accounts. One of our American contemporaries, moreover, the novelist Marion Crawford, chose Zoroaster as a character around which to weave a romantic story.

CHAPTER VIII.

THE PERSIAN TEXTILE ARTS, A DESCRIPTION OF ANCIENT AND MODERN CARPETS, RUNNERS AND RUGS, INCLUDING A DETAILED DISCOURSE OF CONTEMPORARY ARTS AND INDUSTRIES.

IT is impossible in the compass of a single chapter to give more than a cursory glance at the most important branches of art which, directly or indirectly, have bearing upon the particular art under consideration. There are some nations the mention of which suggests thoughts of some particular industry or art; similarly, any reference to such industry or art forms a connection in the mind with the country of its origin or development. This intimate association, which has been developed into a system of hieroglyphics, seems to be the simplest means of dealing with the object lesson I wish to draw, my aim being to demonstrate, as far as my own personal observation and reading will permit, that with the extreme probability of kindred arts progressing side by side, as far as they are indigenous, the presence of any particular art or industry from the beginning of things in any country or clime affords sufficient grounds for assuming that the arts of weaving, of which carpet weaving can be reasonably suggested as the first, equally existed; and further, it is my intention to point out, by inference, that the exigencies created from the use of carpets and similar textiles had direct influence upon most of the industries and arts referred to in this important section.

The first difficulty to be faced in any endeavor to treat such an extended subject in a manner approaching chronological order is the wide divergence of

opinion as to the earliest period at which anything instinctive in the direction of industry or art may be supposed to have existed. It may be granted that such instincts were co-existent with life itself, or as has in the heading of this chapter been asserted, with sight, which is tantamount to the same thing.

A paragraph in Blair's "Chronological Tables," dealing with the first ages of the world's history, says: "Dr. Hales has enumerated 120 different 'Epochs of the Creation,'—the earliest 6,984 and the latest 3,616 years B. C. The like confusion prevails as to the date of the Noachian Deluge, which is assigned to fifteen different periods between the years 3246 and 2104 B. C." This was written in 1856; probably later discoveries in archæology and the results of scientific examinations were more accurate instruments have narrowed the field of inquiry, and brought closer harmony into the various schools of thought. However, even in the latest edition (1906) of one of the leading books of reference generally used in this country, the seeker after truth finds little comfort in his desire to approximate as nearly as may be to the current scientific knowledge, for under the heading "Creation of the World," we read: "The date given by the English Bible, and by Usher, Blair, and some others, is 4004 B. C. Dr. Hales gives 5411 B. C."

I have no inclination to indulge in speculation when it comes to the treatment of matter-of-fact questions, and in the absence of more definite guidance I shall continue to hold to the Bible Chronology, which at least has the merit of not being shifty.

When we realize the influence of such men as Alexander the Great, Alaric, Attila, Tamerlane, Charlemagne and Napoleon, it is hard to accept any definitions of the particular periods into which the various ages of man have been divided. The Golden Age of

dreams of perfect bliss and happiness; the Stone Age, which suggests the retrograde; the Bronze Age; the Iron Age—these, in their broad divisions, have afforded a guide for scientific classification which has prevented thought from wandering in a circle or in parallel lines; but in considering the low state of civilization still existing in many parts of the world, and even the wide differences between the nations in whom some point of contact in these days of widely diffused knowledge should surely have been arrived at, the influence of the “super-man” upon the history of the world is forced more strongly than ever.

In dealing with the unknown influences which have been brought to bear upon the history of human development, theories must of necessity be permissible. I venture to put forward one of my own, to account for the differences in mental and physical capacity allowed by history to have existed in past ages, and existing at the present day, in directions where the introduction of any strange human element is jealously resented.

The biblical account of the building of the Tower of Babel, and the confusion of tongues resulting, is an historical fact in so far that scientific men, such as Layard, Rawlinson and Rassam, have examined and described the ruins at various times. Interesting as these discoveries undoubtedly are, it is impossible to say at this time how far the biblical records gave name to the ruins most nearly answering to the description, or how far the presence of such ruins in remoter ages gave rise to a reason for their presence; which, in the light of the license allowed to fable, must be one of the most confusing impediments in the search for practical truth.

The rise and fall of nations is sufficiently well known to make special reference here invidious, especially in

view of recent adjustments of the balances of power; but it may be said that without exception the variations in the scale of fortune can be traced to the predominance of particular individuals, and the balance rises and falls to just the degree in which such individuals are endowed with a desire for mere personal aggrandizement and gratification, or with the true regard for their special spheres of influence for good, and the happiness and progress of the peoples committed to their charge.

What is true of rulers and princes is equally true of science, art, literature and industry. An advance results from the energies of a genius which knows no distinctions of birth or rank; and reaction comes from the lack of a follower of equal capacity, or even from the contrast of capacities, perhaps even in the same direction; for as nature abhors a vacuum, she equally abhors the monotony of repetition, and it is the very rare exception for individuals of equal gifts in the same direction to have the fortune to consolidate what has been initiated. William Pitt, first Earl of Chatham, and his second son, William Pitt, the Great Commoner, occur to the mind; and other instances in ruling families of the present time will bear witness to the exceptions. It more often happens, however, that the very heights to which an exceptional capacity will raise a nation, in any of the directions indicated, to the highest summits attainable at the time, form an abyss on the other side which by very contrast acts towards the demolishment of the fabric built up by brains and cemented with blood.

This is a wide digression; but the subject has the closest relation to any study of the arts and industries, which at different periods have been influenced in one direction or another in precisely the same way as in broader aspects nations have for a time ruled the

world, and by sudden effects of usurpation, or of revolution, have changed their course at the bidding of one Great Man, or have changed by a gradual process of decay, having also for its origin the weakness and ineffectiveness or moral degradation of a particular ruling family, drifting down from the giddiest heights with the imperceptibleness but the inexorable steady decline of a glacier.

I prefer to be on the side of the poets, and to believe that Adam and Eve and their first progeny were, as the Bible leads us to believe, made in God's own image, and consequently not only endowed with the capacity the world has on occasions shown in the exceptional men and women already cited, but also, being free from accumulated hereditary traits, having particular advantages in the free assimilation of what nature at its best afforded, which gave them a distinct superiority over future generations, who had in successive ages much to overcome before arriving at the stage in which early innocence left no room for distractions from the ideal state.

Leaving chronology to take care of itself for a time, Egypt first calls for attention, and Egypt, in spite of colossal remains denoting a high stage of architectural progress, remains in the mind as the home of the Pyramids and the mysterious Sphinx, which, emblematical of the mystery surrounding the æons of time which preceded it, typically throws doubt upon the human penetration which has failed to discover its secret.

The late Mr. James Fergusson, in his "History of Architecture," writes of the great Pyramids of Ghizeh as being one point of Egyptian history which can with some certainty be ascribed to the kings of the fourth dynasty, which places the date of their erection be-

tween 3000 and 3500 B. C. This will serve as a starting point in dealing with the subject of this slight sketch, and none more impressive could possibly have been selected with deliberate choice.

Mr. Fergusson writes of the wonderful mechanical skill shown in the construction of the Pyramids, of which the greatest, that of Khufu, or (as it is more familiarly called) Cheops, can be taken as an example. The arrangements made for carrying off the water in connection with the inner chambers, the ventilation and the wonderful resources shown in its construction, call for the admiration of those qualified to appreciate the difficulties to be faced, which would tax the greatest efforts modern mechanical skill and appliances could bring to bear upon such a work. Immense blocks of granite for its construction were brought from Syene—a distance of 500 miles—and each one was polished like glass, and the joints were so wonderfully fitted that the eye could hardly discern where one rested upon the other.

It is to be remembered, in considering the extraordinary perfection shown in dealing with each separate item of construction in a gigantic work of this class, that human life and labor were cheap; and it may be assumed that under the lash of the taskmasters there would be no waste of time, and that, with the probability of torture or loss of life being meted out for the most trifling error, any possibility of defects sufficient to cause the rejection of a stone by the master-architect was safely guarded against. The polishing and fitting of a single stone would probably engage the undivided attention of as large a body of men as could work at a time, possibly in relays, night and day; and with the whole plan carefully subdivided, and each section carried on continuously, the whole would be completed

in a space of time which would compare favorably with the greatest expedition possible in the present day.

A writer in the *Evening Standard and St. James's Gazette*, under date February 1, 1906, in a paragraph headed "Sealed with Blood," suggests so tellingly the complete indifference to human life displayed in the construction of these marvelous remains of a great age, that I venture to reproduce a portion of it: "Anciently it swelled a man's triumph if his works were costly in human lives. The making of the Red Sea canal is asserted to have involved the loss of no fewer than one hundred and twenty thousand Egyptians. Buckle's examination made him believe the number to have been somewhat exaggerated, but he gives it as still a guide to the men who would have two thousand slaves engaged for three years bringing a single stone from Elephantine to the Pyramids would not care a great deal so long as for the twenty years in which one of the Pyramids was building there were forthcoming and three hundred and sixty thousand men required for the work."

Think of this vast work, finished with such nicety that upon completion it had the appearance of being a solid block of granite! A highly gifted woman, on May 28, 1793, recorded: "Went to see some drawings in the possession of a Mr. Greaves, a person who accompanied Messrs. Berners and Tilson in their expedition into Greece, Asia Minor and Egypt. The drawings are most accurately executed, and are assured to be faithful portrait. It was the opinion of those gentlemen after minute examination that the Pyramids are works of art, and not huge masses of rock polished and shaped into their present form." Such are the words recorded in the journal of Lady Holland, recently edited by the Earl of Ilchester. This comment

upon the minuteness of finish of a work of such proportions recalls Sir W. W. Hunter's description of Shah Jahan's tribute to the memory of his wife, the lovely Mumtaz Mahal, the far-famed Taj Mahal, which he describes as a dream in marble, "designed by Titans and finished by jewelers." This wonderful example of Indian architecture will be fully dealt with in my closing chapter; but it is a useful comparison with the methods described in the construction of the Pyramids to say that the Taj Mahal is supposed to have necessitated the employment of 20,000 men for the space of twenty-two years, during which time—in the expressive language of Mr. Kipling—men were "used up like cattle."

There is no need to deal in detail with the architectural arts of the Chaldeans, although it is interesting to note the probable date, 2234 B. C., assigned by Fergusson to the palace of Nimrod, and to call attention to a plate entitled "Elevation of Wall at Wurka (from the Report of the Assyrian Excavation Fund)." This, the main feature of which consists of narrow diagonal lines of a light tint, forming lozenge spaces, enclosing similarly shaped forms in a darker tinge, clearly suggests textile design; and in this and other features of a plan formed by horizontal zigzag white, light and dark lines, this ancient piece of ornamental work has a curious resemblance to the native woven garments of the Maoris, referred to at the end of this chapter.

The fall of Nineveh, accompanied by the death of the last king of Assyria, opens the way to a somewhat more detailed consideration of the great empire of Persia, of which Chardin relates the saying that its extent is so vast that winter and summer rule at one and the same time within the compass of its bound-

aries. Persepolis, with its close connection with the empire which gave its name, claims attention by its palace of Darius, and the "hundred-columned hall of Artaxerxes."

In dealing with the architectural arts of Persia, Fergusson writes: "By a fortunate accident the Persians used stone where the Assyrians used only wood, and consequently many details of their architecture have come down to our day which would otherwise have passed away had the more perishable materials of their predecessors been made use of." After referring to the wonderful stone temples of Thebes and Memphis, he proceeds: "It is easy to see how little the arts of the Assyrians were changed by their successors. The winged lions and bulls that adorn the portals at Persepolis are practically identical with those of Nineveh."

As one of my main points in attempting this sketch of the ancient arts is a desire to trace in the perfected carpet of the reign of Shah Abbas the Great the hereditary influence of the ancient nations which preceded them, this similarity in the architectural arts mentioned above is of the first importance. It establishes the link which, from the first one forged by Adam, probably passed in a continuous chain through the medium of the race he left behind him, the leaders of which successively added their links to form the chain from Adam ("Le nom d'Adam, dans les langues orientales, est un nom generique, qui signifie homme en general, et par excellence, le premier homme"—*Chardin*) to the year A. D. 1909. This seems to be a modest claim, in view of the fact that in an introductory article by Sir George Birdwood to the "Vienna Carpet Book," he writes: "No limit this side of 5000 B. C. can be given as the first date of carpet manufacture." Think of a chain of evidence the links of which, beginning with Adam (4004 B. C.) include

among the Egyptian kings, Menes (3906 B. C.), Khufu (3500-3000 B. C.), Osirtasen (2300 B. C.?), Amenhotep I (1830 B. C.), Ramesis I (1436 B. C.); these, strengthened by connecting links afforded by the Chaldean Nimrod (2234 B. C.?), Sin Shada (1700 B. C.), and Purna Puryas (1600 B. C.), lead to the Assyrian Shalmaneser I (1290 B. C.), Shamas Iva (822 B. C.), Sennacherib (704 B. C.), and Sardanapalus (667 B. C.). Cyrus the Great, founder of the Persian Empire, forms the first link of the Persian chain, probably making up for the weakness of the effete Sardanapalus, who, by the nature of his death, may be said to have welded the link of Assyria with Persia, which, in spite of chronology, will serve the purpose of my illustration. Cyrus, in overthrowing the Medo-Babylonian monarchy (557 B. C.), and his son Cambyses in conquering Egypt (525 B. C.) probably in so doing inoculated their own kingdom with the best that the conquered nations had to afford, and, with the Oriental love of luxury and splendor, did not fail either in transferring to their own capitals the spoils from the palaces of the kings, or in selecting banks of artists and artisans for the purpose of establishing industries which, from the constancy of a lucrative demand, would add so much to the general prosperity of their country, and thus secure the good will of the inhabitants.

Darius I (521 B. C.), Xerxes I (485 B. C.), Alexander the Great (330-323 B. C.)—I follow M. Bouillet's "*Dictionnaire universel d'histoire et de géographie*"—begin the great line of Persian kings, which, with an interval from the death of Alexander at Babylon (323 B. C.) to the Persian revolt (A. D. 226), during which the rule of the country devolved upon the dynasties of the Seleucidæ and the Arsacidæ, includes such names as Artaxerxes I (A. D. 226),

Sapor I (A. D. 238), Hormisdas I (A. D. 271), Narses (A. D. 296), Chosroes the Great (A. D. 531), Mahmoud (A. D. 999), Mohammed I (A. D. 1105), Genghis Khan (A. D. 1225), and Tamerlane (A. D. 1360-1405), the Tartar conquerors, and the first of the great Sophi dynasty, Ismail I (A. D. 1499). Shah Abbas the Great, third son of the Sultan Mohammed Khodabundeh, came to the throne in A. D. 1585, in spite of a peremptory and repeated order from Ismail III to put the young Abbas to death in order to secure his throne. In view of the great influence Abbas I had upon the fortunes of Persia, it is interesting to record that his life was spared in consequence of the superstition of the powerful chief, Aly Kooli Khan, who had been ordered to slay him, but refrained until the sacred month of Ramazan had passed, before the end of which brief respite Ismail died, and the glory of Persia was saved.

Chardin relates that Shah Abbas II had made for him a tent costing two millions of francs, or roughly £80,000, which was called the "Golden Pavilion," on account of the lavishness with which gold was used in its decoration and appointments. The price gives some idea of the materials, richness of manufacture, and general effect; and its importance as an abode "fit for a king" is demonstrated by the fact that it required close upon 250 camels to transport it from place to place. The ante-chamber was made of gold-brocaded velvet, upon the upper band of which this inscription was worked: "If you ask how long this throne of the Second Solomon was in making, I reply, Behold the throne of the Second Solomon." The letters of these last words formed a cipher representing a period of 1,057 years. This grandiloquence is characteristic of

the nation, and with Orientals adds beauty and grace; it has to be taken into account when forming a precise estimate of things artistic and monetary.

In giving evidence of the richness and importance of the tents used by the Persian monarchs, my intention is to emphasize to what a great extent the use of the carpet was on all occasions required to give to the floors the same harmony and balance of effect which the amount expended on the tent itself would make a matter of absolute necessity to an artistic eye. Chardin remarks, in his fifth volume, upon the strict observance of all the forms of etiquette, and the elaborate service, which was carried out as much in the monarch's country fetes as in his capital. The tents were divided into rooms, just as was the case in the building, the only difference being an absence of some of the magnificence which made the latter unequalled in the world. Our author proceeds to give an account of the pavilion used by the king when giving audience to the Dutch Ambassador at Hyrcania. This tent-pavilion was 60 feet in length, 35 feet in width, and something under 30 feet in height. After speaking of the massiveness of the supporting poles and the elaborate features of the internal arrangements, those visible to the outside world being made to serve as indications of the might and majesty of the monarch, Chardin mentions the interesting fact that the carpets were held firmly to the ground by means of orange-shaped gold weights of about five pounds each, placed in rows four feet apart.

As frequently happens throughout the work, just at the point where Chardin's information with regard to the designs and colorings of the carpets used would have made his book absolutely indispensable to all lovers of art, he branches off to the consideration of similar weights used in connection with the king's

(consideration) throne, and the rich stuffs around it. These weights were studded with precious stones, which accounts for the predilection shown in their description and disposition. In the same way, in describing the liberality with which the Persian monarch paid and treated the chief officers who had charge of the various departments of art industry, in which he had a direct pecuniary interest, Chardin, after mentioning that the chiefs with their staff of workmen are grouped in the various studios or workshops according to their professions, proceeds to say that "the emoluments of the chief of the jewelers will serve to illustrate all the rest;" and the same principle quite naturally places before the reader a large amount of information upon the particular subject which interests the author, while having an exasperating effect upon the lover of the fine old Oriental carpets, upon the manufacture of which the keen-sighted lover of precious stones could have brought a useful scrutiny.

In referring to the ornamentation of houses, Chardin mentions painting as the decoration most frequently used; sculpture was rarely employed, and then it mostly consisted of flowers and foliage roughly chiseled in the plater; the relief, which is low, remains white, while the groundwork is gray; they finally paint the relief work, touching it up with gold and blue, which gives to the ornament a beautiful effect. These moresque paintings on the buildings are very choice, and present an attractive appearance, the dryness of the air preserving the colors in all their original freshness and brilliancy. Chardin states that he has never seen the Persian colors excelled for clearness, brilliancy and depth, in which they approach nature. The moistness of European climates clouds the colors used, causing them to deteriorate and lose their freshness, in such a fashion that it may well be said that those

who are not familiar with the Oriental coloring in its own home cannot form a proper impression of nature's colors in their most brilliant aspect.

Chardin speaks in glowing terms of the beautiful enameled porcelains manufactured in Persia, which, he asserts, excel those of China, ancient and modern. The clever workers in this artistic industry attribute the beauty and quality of the colors to the water, saying that there are some waters which dissolve the color and give it body; while others refuse to assimilate it properly, and hold it without being able to impart it.

In speaking of the subject of dyeing generally, Chardin remarks that the art was more advanced in Persia than in Europe, the colors having more depth and brilliancy, and also being faster; this, however, he attributes less to art than to the air and the climate generally, which, being dry and pure, enhances the brightness of the tints, while the dyes themselves, being natural to the country, are used in their freshness, and consequently with their full essential essences. These are points to bear in mind when considering the superiority of the art of carpet manufacture as practiced in the countries of its origin; all the factors mentioned are of the first importance, and again bear witness to the immense influence nature has in propagating and fostering the arts.

In dealing with the manufactures of the country, the author speaks particularly of the cotton, goat's hair, camel's hair and wool industries, and makes special reference to the silk, which, being abundant in Persia, is largely used and forms one of the most important manufactures of the country. Many details are given as to the method of treating the silk. Chardin writes with the greatest appreciation of the beauty of the brocades, some of which, worked in gold, are the most beautiful and dearest in the world; in fact,

the reader is gratified with the fullest information as to the value and merits of the fabrics, with incidental information as to the wages paid to the workers. He also mentions the fact that even after twenty or thirty years the gold and silver thread used in the rich brocades do not tarnish; this again he attributes to the purity of the air and the excellence of the workmanship, presumably including the preparation of the materials.

Criticizing the art of painting, Chardin speaks of the easy-going, idle way of the Orientals, who have little desire for work, and only then for necessities. Their finest paintings, as also sculpture, turnery and other arts, of which the beauty consists in faithfully following nature, only have value in the country of production and in nations equally affected by climatic conditions. They think that, such arts not having any direct bearing upon actual human needs, they do not merit special attention; in fact, they have no very great regard for the arts; as a result of which they are little cultivated, in spite of the fact that as a nation the Persians are intelligent, discerning, patient and frank, and, if liberally paid, succeed in what they undertake. Chardin remarks, further, that they do not show much energy in seeking out new inventions and discoveries, being content with what they possess of the necessities of life, buying from foreign countries instead of introducing the manufacture of new articles into their own.

In an earlier volume, in referring to the costumes of the Persians, Chardin deals with this characteristic of Eastern nations—their disinclination to give up their own habits and customs, and reluctance to introduce innovations—which makes the study of ancient manners and customs so particularly interesting and valuable, especially from an artistic point of view, as the

preservation of early introduction of foreign elements Chardin's illustration of the tenacity with which the Persians adhere to old customs is important when we consider the probability of the art of carpet manufacture, in common with the kindred arts, having come down to us from the remotest times, without other changes than are natural to increased facilities of production, both as regards the appliances and as regards the personal influence of the rulers, who, deriving their income in some part from privileged manufactures, may be supposed to have a standard of perfection. Chardin writes: "The costumes of the Orientals are not subject to fashion; they are invariably made in the same style; and if the prudence of a nation is shown by this constancy, the Persians are worthy of all praise, for they not only adhere to the same style of dress, but even to shades of the same colors, and in the same materials. I have seen robes worn by Tamerlane, which are preserved in the treasury of Ispahan; they are made the same as those of the present day, without any difference." This period was close upon three hundred years, and, although trifling in comparison with the time which has elapsed since the first primitive efforts, is valuable as an indication of a consistency which is in favor of the antiquity of any article which, so to say, the Persians originally adopted, and this in any case can with certainty be claimed for the carpet.

"In Persia you shall finde carpets of course thrummed wooll, the best of the world, and excellently coloured: those cities and townes you must repaire to, and you must use means to learne all the order of the dying of those thrummes, which are so died as neither raine, wine, nor yet vinegar can staine: and if you

may attaine to that cunning, you shall not need to feare dying of cloth. For if the colour holde in yarne and thrumme, it will holde much better in cloth.”—Richard Hackluit, 1579.

“I saw yesterday a piece of ancient Persian rug, time of Shah Abbas (our Elizabeth’s time), that fairly threw me on my back: I had no idea that such wonders could be done in carpets.”—William Morris, 1877.

“Who that has once seen them can ever forget the imperishable colors, mellowed but uneffaced by time, the exquisite designs, and the predominant grace, of the genuine old Persian carpet?”—Hon. George N. Curzon, M.P., 1892.

By a strange but quite natural coincidence, the Oriental carpet expert, Sir George Birdwood; the late Mr. Bernard Quaritch and Sir Edward Maunde Thompson, experts in palæography; and Mr. Colin Stalker, the writer of an article on the violin in *Chambers’ Encyclopedia*, have all assigned the date 5000 B. C. as the period from which their respective subjects derive their origin. With some show of reason the carpet can be claimed as having been the first in the field, both from the fact of its being as much a necessity as a luxury, and also because of the variety of materials, provided by nature, from which it can be readily and economically made.

The importance attached to carpets may be indicated by quoting some of the prices which fine examples have realized in recent years:

CARPETS AND RUGS.

1888. Goupil sale, Paris:

| | |
|-------------------------------|--------|
| Persian rug, size, 7 x 6..... | £1,300 |
| Persian rug, size 7 x 6..... | £ 800 |
| Three small Persian rugs..... | £1,500 |

1893. The Ardebil carpet, Persian, dated 1539; size, 34·6 x 17·6; 380 hand-tied knots to the square inch

£2,500

This carpet, which was first exhibited in England by Messrs. Bincent Robinson & Co., Ltd., was purchased for the nation at the price named, the sum of £750 being contributed by A. W. Franks, C.B., E. Steinkoppf, William Morris and J. E. Taylor.

1903. Henry G. Marquand sale, New York.

| | |
|---|--------|
| Royal Persian rug of the fifteenth or early sixteenth century; size 11-10 x 6-1½; 600 hand-tied knots to the square inch..... | £7,200 |
| Persian carpet of middle sixteenth century Ispahan carpet; size, 22-8 x 9-5; 156 hand-tied knots to the square inch..... | £3,000 |
| Old rug of Middle Persia; silk; size, 6-11 x 4-10; 780 hand-tied knots to the square inch | £3,000 |
| Old carpet of Middle Persia; size, 9-9 x 8-5; 400 hand-tied knots to the square inch..... | £2,820 |
| Old Persian prayer rug; size, 5-5 x 3-8; 468 hand-tied knots to the square inch..... | £1,400 |
| Antique Persian prayer rug; size, 5-6 x 4-3; 323 hand-tied knots to the square inch..... | £ 820 |
| Antique rug of Western Persia; size, 8-1 x 6-5; 168 hand-tied knots to the square inch..... | £ 800 |

The *Evening Standard* and *St. James' Gazette* of December 30, 1905, said: "Mr. Yerkes has bequeathed his mansion in Fifth Avenue, with its splendid art galleries, to New York City. His bequest includes twenty-three rugs, said to be the finest and most costly in the world. Mr. Yerkes had the designs of these carpets painted in the original colors, and had ten volumes containing them printed. Nine of these he presented to the most famous museums of the world. Among the carpets is a 'Holy Carpet,' for which he paid \$60,000 (£12,000). From this it appears that Mr. C. T. Yerkes could claim to have paid the highest price ever given for an Oriental carpet. Although if the Ardebil carpet were offered for sale today, prob-

ably a dozen millionaire collectors would be only too happy to give at least £20,000 for the pleasure of owning such a unique specimen of Eastern art.

"The Ardebil carpet, made to screen the interior arch of the mausoleum, leading to the tomb of Sheikh Sefi, who died on Tuesday, September 12, 1384, and was buried at Ardebil.

"The Maksoud of Kashan, most capable and promising young weaver in the royal carpet factories, is placed at the permanent service of the priests or guardians of the Holy Mosque in weaving the carpet.

"In addition to its superlative merits of design, coloring and texture, this carpet is of the first importance amongst its compeers, owing to the presence of a date giving it a certificate of birth that cannot be disputed, while the place of its origin and manufacture provides a pedigree entitling it to rank high as a 'Holy Carpet,' screening the interior arch of the mausoleum leading to the tombs of Sheikh Sefi and Shah Ismail I, the founder of the Sophi dynasty, who died on Monday, May 9, 1524, and was also buried at Ardebil, within the 'Holy and spirit-illuminated Mausoleum of the Sophis.' "

To speak for a moment of the actual design of the Ardebil carpet. It has all the qualities of the detached panel formation, and of the geometrical arrangement which gives the smooth, level effect which is the most charming feature of Oriental design. Although the carpet consists of only the one section—or of the whole carpet divided equally, vertically and horizontally, and turned over from the center to form its right-angled shape—the design is varied, in small points of detail, and the coloring also changes, with the result that any sense of repetition is removed, and except on examination, it does not occur to one that there is anything conventional in the treatment.

The sections of the center panel, placed in the four corners of the field of the carpet, very happily soften off the squareness of the general lines; while the free scroll and stem treatment, with bud and flower forms, hold the whole design together, leaving no space in which too much plain color would have created a vacuum, which the Oriental artist abhors before everything.

A very marked feature in the carpet as a whole, and one which will only perhaps strike the observer in the original carpet, or a large reproduction, is the frequent use of the horseshoe and cloud forms, in combination and separately. In the center medallion, the forms, in combination and separately. In the center medallion, the large closed curve of the horseshoe is turned north, south, east and west, and if the trailing ends were connected, a very pretty cross would result. The arms of the shoe in these four forms meet together before the cloud forms spread out in usual shape, and at first I was puzzled with the twisted figure which seems intended to hold the arms together. The thought occurred to me that it might be meant for something in connection with a horse, which naturally suggested a curb or snaffle. On referring to M. Horace Hayes' "Riding and Hunting," I found in Fig. 43 a "double-mouthed snaffle," which was of sufficient resemblance to the carpet form to be at least interesting, while the connection between a horseshoe and the snaffle suggests probability.

Facing inwards, and almost touching the small center of the medallion, are four full-spread horseshoe forms, while eight serpent-like smaller forms, half cloud, half horseshoe, geometrically arranged, are included in the general design of this particular char-

acter, which is held together by formally arranged stem and flower forms, which lie under the horseshoe and cloud forms, and an open arabesque pattern of flat colored treatment.

The large, almost "lamp-like" pendants, attached to each of the sixteen points of the center medallion, are alternately filled with closed and open horseshoe and cloud forms, and the same design and arrangement is observed in the corner sections already referred to.

This special feature of the carpet is, so to say, the leitmotive of the design, and must have some special significance, which I hint at towards the end of this description. However fanciful the idea may seem, it is the study of these apparently small points which may in the future throw light upon period of design which will make final classification easier and more trustworthy, while it may be remarked that the Eastern temperament is such that the freaks of any particular monarch, artist or weaver can hardly be taken as a safe guide on general lines; in fact, the whole subject is full of pitfalls for the most wary. It may be remarked here that Alexander the Great idolized his horse Bucephalus, and when it died buried it with almost royal honors, founding the city Bucephalia in remembrance. In connection with the conquest of Persia and India, this fact is not likely to have been forgotten.

It remains to mention the border, which, with exquisite appropriateness, takes up the formality of the design as a whole, while affording the perfect contrast of effect so essential to a picture, of whatever subject it may be. The alternate panels and roundels forming the main band of the border are filled, as regards the long panels, with the characteristic horseshoe and cloud forms, each of which long panels contains four of these features, turned over geometrically, and held together

with conventional stern and floral work. The roundels are filled with a geometrically arranged star trellis, again affording sufficient and pleasing divisions to the more important panels. The outer band of the border, of medium width, consists of a continuous arabesque of interlaced stems, flatly treated as regards both design and color, but bearing within them delicately drawn stem, leaf and flower forms in contrasting colors.

A medium-width band of red, filled with a free conventional floral scroll, divides the border from the field or body of the carpet, while next to this, and (although of greater width) corresponding with the outer band, comes a broad band of cream, these two bands enclosing the main band with its panel formation. This broad serpent fashion, right around the carpet, the round curve of the shoe alternately pointing inwards and outwards. Within each horseshoe is a conventional flower rosette, in delicate pink and yellow, with an outline of yellow; these dark figures alternate with the pink figures above referred to, and rest between the curling ends of the cloud forms attached to each arm of the horseshoes.

The hanging lamps are such prominent features in the carpet that special reference seems necessary. They, of course, respectively symbolize the two saints reposing in the tombs within the Mosque. It will be noticed that the one lamp is larger than the other, and moreover occupies the upper portion of the carpet, the end pointing towards the inscription. One would naturally suppose that the lamp first woven in the carpet would stand for Sheikh Sefi, while the larger and more important one would represent the majesty of the founder of the Sophi dynasty, Shah Ismail I. Is it not, however, also possible that Maksoud, as a delicate compliment to the powers that be, purposely

made the lamp of a superior form, lavishing his best work upon it, perhaps even at that time with some foreknowledge of the honor which was eventually done him?

The very lavish use of the horseshoe and cloud forms I think, clearly points to the carpet having been made by special command of Shah Ismail I, and completed at his death by Shah Thamasp I, who would naturally appreciate the insignia of royalty which such forms might be said to have. The weaver Maksoud of Kashan, as the only man capable of bringing the carpet to a uniform completion, would naturally be an important person, in the eyes of the monarch of all Persia, and it is, I hold, well within the bounds of credibility that his great services were rewarded in a fashion unique in the annals of carpet-weaving, and that by grace of Shah Thamasp, sovereign of all Persia, the following inscription is today a conspicuous feature of the Holy Carpet of Ardebil, which formerly screened the tombs of the saint and ascetic Sheikh Sefi, and the great ruler and founder of the Sophi dynasty, Shah Ismail I. Translated, it reads:

"I have no refuge in the world other than thy threshold, my head has no protection other than this porchway,

"Maksoud of Kashan,
In the year A. H. 942."

Royal Carpet. Manufactured in the royal palaces, and probably in many cases under the eye of the sovereign, it is known that carpets of a superior class were sent as presents from Persia to all parts of the world, where personal friendship or political exigency made the gift appropriate or politic. A very fine example of this class of carpet is illustrated in color and described in the fine Subscribers' Edition of the

Henry G. Marquand Catalogue No. 1305, and has already been referred to as having been sold for the enormous sum of £7,200. The carpet was a gift from the Shah of Persia to the Sultan of Turkey, and its history is well authenticated.

The prime features of the carpet are the center medallion on a red ground, and spade-like figures top and bottom, elaborately damasked and arabesqued; these three figures, connected together by a conventional ornamental floral figure, lie upon a dark green ground, which is covered with a closely-worked leaf and flower design, upon which numerous and varied animal figures disport.

The border of this long and narrow carpet has two upper and lower panels, and four of a similar design on each side, or twelve in all, with inscriptions in silver upon a red ground, which ground, like the main center panel, appears to be damasked with a lighter tone of the same color. These panels are divided from one another by medallion forms, which are in connection, each corner of the carpet being occupied by one of them. This band of panel and medallion forms lies upon a rich yellow ground, divided from the field of the carpet by a narrow crimson band, which is of the same color and character as a broader band forming the outer edge of the carpet.

The carpet is described as of the fifteenth or earlier sixteenth century, and, as compared with the Ardebil carpet, this dating seems in accordance with the more primitive nature of the design. Both carpets are of the finest make of woolen, and as "Mosque" and "Royal" carpets are thoroughly typical of their respective classes.

Palace Carpet. The famous "Hunting Carpet," which was the *piece de resistance* of the Vienna Carpet Exhibition of 1891, is described as a palace carpet,

both on account of its having probably been manufactured upon one of the large looms within the palace precincts, and also because, from its very special character, it was intended either for the adornment of one of the Persian palaces or perhaps as a present to some friendly sovereign.

No less than five monochrome plates and one full-plate colored section, and a half-plate, also colored, are devoted to this carpet in *Oriental Carpets*, issued from the Imperial Press, Vienna, in ten parts, from 1892 to 1896. Dr. Alois Riegl has fully described this carpet in his "Analysis" to the work above mentioned, and the carpet is of such an elaborate nature in all its details that any one interested or curious in the matter must not only carefully read his description, but also carefully study the plates, no one of which gives the carpet as a whole, although its size, 22-4 x 10-6, does not approach that of the Ardebil carpet.

A rich medallion occupies the center of the carpet, softened off towards the top and bottom by first an oblong broken panel, and then by an upright spade figure, connected with the main medallion; the carpet being narrow, only the small spade figure projects from the left- and right-hand points of the medallion, the said spade figures acting as a kind of division between the upper and lower halves of the full field of the carpet. Sections of the center medallion occupy each corner of the field of the carpet.

Dragon and griffin figures fill the sections of the medallion in the corners, and the whole of the field of the carpet outside these corners, and the center medallion itself is a perfect "riot" of Persian princes apparently, hunting deer, their horses fully caparisoned and they themselves provided with swords, spears and bows and arrows. The life and movement throughout the carpet is wonderful, when the nature of the

fabric is considered; and in addition to the numerous human and animal figures displayed, a rich running stem, leaf and floral effect binds the whole design together and gives sufficient relief to the figures of the huntsmen and their horses, which are clearly defined in flat color treatment.

A broad cream band of color divides the border from the field of the carpet, and the conventionally arranged figures occupying this band illustrate the boldness with which the Oriental varies his forms without conveying any sense of the ludicrous. Every alternate figure in this band has within the center of the floral rosette a "cat" or tiger's head, quite natural in appearance, even in the monochrome reproduction.

The broad main band of the border, of a rich red ground, evidently represents an Oriental Royal Feast, the principal personages being seated and other figures of importance being apparently in attendance; both classes of figures are provided with wings, and alternate one with another throughout the design; a seated figure occupies each corner of this main border band and appropriately gives this finish to the general effect. A continuous stem and leaf scroll design gives a rich groundwork to the plan, and the frequent insertion of conventional floral and geometrical figures give sufficient importance to this feature of the design; cockatoos and birds of paradise are freely inserted, and cloud forms of curious and fantastic shape seem to fill in all the spare spaces.

The outer band of the border, which is a little wider than the band next to the field of the carpet, is upon a bronze green ground as far as can be judged from the colored reproduction; the design consists of an outline in silver of spade shape, which encloses a flatly-colored leaf form of simple design; this form is placed at regular intervals, with about its width apart, the space so

left being occupied by a floral figure, with this time a human head in the center. A formally arranged leaf, stem and ornamental trellis fills this portion of the border, occupying the spaces between the main figures just mentioned.

Dr. Alois Riegl speaks of this carpet as a splendid example of Persian courtly art of the sixteenth century. The Hunting Scene portrayed probably represents one of the magnificent entertainments given to court visitors of the magnificent highest rank, and it is not improbable that the carpet was designed as a present to the most important prince or potentate in whose honor the sport was arranged. It is further extremely probable that some attempt at least would be made to distinguish the leading figures, and any written description made at the time might well lead to identifications which would be of the greatest interest historically, and as regards the carpet itself and carpet-weaving generally.

It remains to say that the carpet is of silk, with gold and silver thread sparsely used; and that its safety and preservation is fortunately in the hands of the Emperor of Austria, under whose auspices it formed a prominent feature of the splendid exhibition of carpets held in his capital in the year 1891.

Sixteenth Century Carpet. As a typical example of this period, before the full influence of Shah Abbas could be exercised, or even before he came to the throne, I have selected an example from the Marquand collection, which, measuring 16-12 x 7-1, and with 195 hand-tied knots to the square inch, was No. 1310 in the New York sale of January, 1903, and realized the large sum of £3,000. The general character and formation of the design is sufficiently near to the example illustrated in this book to make a detailed description unnecessary; but it may be specially noted, that

whereas the latter is without any suggestion of the well-known horseshoe and cloud forms, the Marquand example has two of these forms complete, the rounded head of the horseshoes pointed towards the top and bottom of the carpet. The whole design of this Marquand carpet is more advanced in style than the carpet to which it is compared; but, as far as can be judged from the colored plate, the former has the rich grass-green ground in the border, and the blood-red of the field, touched with magenta, which was a feature in the original sixteenth-century example from which the Jacquard reproduction was faithfully copied.

A passage in Chardin's "Persia," describing an execution in the reign of Shah Abbas II, after mentioning that the sovereign went to his Hall of Audience clad entirely in scarlet, as customary when a notability was to die, proceeds as follows: "Addressing himself to Janikan, His Majesty said to him, 'Traitor, rebel, by what authority did you slay my Vizier?' He wished to reply, but the king did not give him the opportunity. Rising and saying in a loud voice, 'Strike!' he retired into a room which was only separated from the main chamber by a glass screen. The guards, posted close by, immediately threw themselves upon the victim and his companions, and with their axes hewed them to pieces upon the beautiful carpets of silk and gold thread with which the hall was covered. This was done before the eyes of the king and all his court."

These executions were by no means of infrequent occurrence, and it came to my mind that the sight of the green grass, spattered with blood, might in earlier times have suggested an effect of color which is undoubtedly as good as the combinations of the two perhaps most striking colors in nature might be expected to be. A further thought, even more hideous in its suggestion to Western minds, is that with

these scenes of blood, which the perusal of Chardin's volumes almost makes one at last regard as a commonplace, the blood-red color of the main portion of the carpets would, after such events as that recorded, be less repugnant, until they could be removed and cleaned, than if the colors were of a character to betray results which the guilty consciences of some of the beholders might regard as too significant to make them quite comfortable, while the rigid Eastern etiquette demanded their continued attendance upon the person of the monarch whom they served.

Fantastic as this suggestion of the origin and continued use of green border and red center may be, the combination of colors is striking in the extreme, and probably readers in future will realize, when admiring the effect, that the most innocent example of Oriental art may have a symbolism which would never enter the mind unless put there by those more closely in touch with the curious mental perversions which draw a distinct line between the East and the West.

Shah Abbas Carpet. The very superb carpet illustrated in full page in the *Vienna Oriental Carpets*, Plate XLI, first in monochrome and then in full color effect, with the gold and silver threads in their natural effect, must of a surety be one of the example of the golden period of Shah Abbas, which, to use Mr. Morris' words, "fairly threw me on my back." The main band of the border is of the richest tint of green and the center of the typical sixteenth-century red, but apparently of a deeper tint than is generally associated with the average examples of the class. The design of both the field of the carpet and the border is rich and varied in the extreme; it would not be possible to have greater variety of form and treatment without overcrowding, at the same time the most critical eye would find it difficult or impossi-

ble to say what could be omitted with advantage. This is the test of perfection: what could be added to perfect, what could be taken away to improve; if the answer is Nothing! one of the wonders of the world has been created by human hands, and this can be said of the Shah Abbas carpet under consideration.

The whole style and character of this example shows an enormous advance over the Marquand carpet; but in the same way as this latter carpet is on general lines inspired by the earlier example reproduced in this volume, so the carpet owned by Count Arthur Enzenberg has a suggestion of the same formation. Still, while the two former examples turn over both ways from the center and have thus some of the formality of the geometrical formation, the Enzenberg carpet very cleverly avoids this precision of effect by placing the center of this repeating formation lower down, and so deceives the eye into accepting the design as all over, although, being turned over right and left from a line drawn through the center of the carpet lengthways, a very pleasing uniformity of arrangement is observable, which is one of the imposing and effective features of the whole design, and departure from which in any respect would be fatal to the *tout ensemble*.

The horseshoe and cloud forms and the detached cloud forms are a marked feature in this carpet, and in this respect again probably show the personal predilection of the warrior stateman, Shah Abbas. The palmette forms, not too pointed, be it observed, are a prominent feature in both the field of the carpet and the border; in the former they are lavishly worked in gold and silver thread, in some cases a very rich effect being obtained by a colored center floral rosette lying upon a plain light red ground, being surrounded first by a broad row of connected leaves in silver thread and an outer row of smaller leaves worked in gold

thread. In some of these rich palmette figures the foliated leaf form next to the stem supporting it is in silver thread, while the palmette itself is in a full colored effect; or this arrangement is varied by the outer leaves being in gold.

A continuous scroll stem-work, with small floral rosette forms in color and silver thread, and similar forms in color only, fill up the whole field of the carpet in symmetrically arranged convolutions; and at set intervals, and in more or less geometrical form, are to be seen the long-tailed wild pheasants, sometimes with silver bodies and gray-colored plumage, or richly colored without the metal thread.

The border is more conventional in style than the field; and palmette forms, with the foliated leaf next the supporting stem, and gold-worked outer leaves, pointing alternately inwards and outwards, are divided from one another by smaller floral rosettes, with a colored center, and silver outer leaves, lightly outlined with red.

Small bird figures are placed at regular intervals, and the whole design is held together by a formal stem, flower and leaf scroll-work. The outer narrow border forming the edge of the carpet is upon a red ground, lightly damasked with a free flower and stem treatment; the narrow inner border dividing the field from the main border, is very happily formal in style, consisting of an elongated panel, rounded at the ends, and colored upon a red ground, divided by a roundel form, in apparently the same shade of green as the main border band.

All this detail of design and color is within a space measuring $11.4\frac{1}{2} \times 5.11\frac{3}{4}$ —truly a miracle of artistic inventiveness and a triumph of dexterous weaving. Dr. Alois Riegl, in his "Analysis," speaks of this carpet as being made of worsted yarn, with gold and silver

thread wound upon silk, and as belonging "to the valuable group of the older Persian carpets, whose most splendid example is to be found in the hunting carpet in the possession of the Emperor of Austria." He adds, "Unfortunately, the brilliancy of the metal thread is here somewhat tarnished, the natural consequence of having served for centuries as a floor covering.

Chardin writes in his third chapter, under the heading "Du Terroir." "One must say of the land of Persia what has already been said of the climate. The kingdom from its magnitude being a little world in itself, one part burnt up by the rays of the sun and the other frozen by the intense cold, it is not surprising that both extremes are to be found in the same country. Persia is a barren land, only a tenth part being cultivated. It has already been remarked that Persia is the most mountainous country in the world, and not only so, but the mountains themselves are the wildest and most sterile, being little more than bare rocks, without either trees or herbage. But in the valleys between the mountains, and in the enclosed plains, the soil is more or less fertile and agreeable, according to the situation and the climate. The ground is sandy and stony in places; and elsewhere clayey and heavy, or as hard as stone. But whether it is one or the other, it is so dry that, if not irrigated, it produces nothing, not even grass. It is not that rain is wanted, but there is not enough of it. It rains almost continuously in summer, and in the winter the sun is so strong and so scorching, for the five of six hours while it is highest on the horizon, that it is necessary to keep the earth continually watered; while one can say that if this is done, it is abundantly productive. Thus it is the scarcity of water which makes the land so unfruitful, while it is only fair to say that it is also on account of the smallness of the population, for the

country only has the twentieth part of what it could readily support. Surprise is felt in remembering the impressions given of Persia by the ancient authors, especially Arrian and Quintus Curtius, to read whom, one might imagine from their accounts of the luxury, the sensuousness, and the wealth of Persia, that the country was made of gold, and the commodities of life to be found in abundance, and at the lowest possible price; but the reverse is the prosperous as the ancient authors have reported, as even the Holy Scriptures confirm the fact. How are these contradictory assertions to be reconciled? I think I can do so without difficulty, in relating the two causes which I discovered for so strange a change. The first arises from the differences in religion; and the second from the same cause affecting the government. The religion of the ancient Persians, who were fire-worshippers, required them to cultivate the soil; for, according to their precepts, it was a pious and meritorious action to plant a tree, to clear the land, and to make something grow where it never grew before. On the other hand, Mahometan philosophy taught those who practised it to enjoy the good things of this world while it was possible, without any regard to the broad road over which all would one day pass. The government of the ancient Persians also was more just and equitable. The rights of property and other possessions were regarded as sacred; but at the present day the government is despotic and arbitrary.

“What, however, convinces me that what I have read of the Persia of ancient times is true, and that it was then incomparably more populous and prosperous than it is at present, is what we have seen to happen during the six-and-twenty years commencing from the close of the reign of Shah Abbas the Great.

“Shah Abbas was a king, whose efforts tended solely towards making his kingdom flourishing and his people happy. He found his empire devastated and in the hands of usurpers, and for the most part poverty-stricken and in confusion; but it would hardly be believed what his good government effected on all sides. For proof of what I say, he brought into his capital a colony of Christians, an energetic and industrious people, who had nothing in the world when they arrived, but who, after thirty years, became so rich and powerful that there were more than sixty merchants who averaged each from a hundred thousand to two millions of ecus in merchandise and money. As soon as this great and good king ceased to live, Persia ceased to prosper.

“During the two following reigns (Sefi I and Abbas II) the people began to pass into India; and in the reign of Soliman II, who succeeded to the throne in 1666, the richness and prosperity of the country diminished to a great degree. I first came to Persia in 1665, in the time of Abbas II, and I visited it for the last time in 1677, when his son Soliman II reigned. The wealth of the country appeared to me to have been reduced by half during these twelve years. Even the coinage was affected. Money was scarce and silver hardly to be seen. The beggars importuned those better off on all sides, in order to make a living. The inhabitants, to secure themselves from the oppression of the grandees, became expressively tricky and deceitful, and sharp practices in business were universally practised.

“There are only too many examples all over the world of the fact that the prosperity of a country, and the fertility of the soil, depend upon a good and just government and a strict observance of the laws. If Persia were inhabited by the Turks, who are even more

indolent and careless about the demands of life, then they be worse off still. On the other hand if Persia were in the hands of the Christians, or even of the so-called 'fire-worshippers,' one would soon see again the return of her ancient splendor."

Mr. S. Humphries says: "From the earliest time it is not unreasonable to suppose that special sizes and shapes in carpeting have been made, as well as special designs and colorings. Some ten or twelve years ago I saw in one of the leading London carpet houses a very curious runner, which, instead of being one comprehensive design (whether pine, panel or connected or detached conventional figures, consisted of five prayer rugs with the conventional arch, all comprised in one piece, with the points of the arches lying in one direction. The only apparent explanation of the freak is that the happy father of a united family, desiring the morning and evening prayers to be observed at one time, and with the due formality attached to each one possessing a separate prayer rug, with its separate mosque arch, had this prayer runner specially made to his own instructions; and it remains today as an example of pitfalls of the sort which are laid for the expert and connoisseur who derive their data from solitary specimens instead of expanding their outlook."

As to the distinctions in size between carpets, runners and rugs, the division is arbitrary. A large carpet is always a carpet; a long rug I have classed as a runner; a small rug might be called a mat or, as Sir Richard Burton described it, "foot-carpet." Generally speaking, Oriental carpets are not large, unless made for a particular modulation was not such as to admit of large carpets.

In his "Monograph on Oriental Carpets," in the *Vienna Carpet Book*, Sir C. Purdon Clarke writes of

"the large carpet in the hall of the Chehel Sutoon (Ispahan), said to be the largest ever woven and measuring 60 by 30 feet." Mr. Vincent J. Robinson, in his contribution to the same grand *Carpet Book*, under the title "Indian Carpets," writes: "In 1882 Mr. Purdon Clarke visited the factory of Masulipatam, and at the palace of the Nawab saw a remarkable suite of large carpets, each fitting one of the reception rooms. On expressing admiration for their size and beauty, and inquiring as to their place of manufacture he was informed by the Nawab that they were all made in the palace, in his father's time, about sixty years before, adding the explanation that no weavers' houses were large enough for the looms, nor were any weavers rich enough to make such carpets for chance sale."

Here are two sufficient reasons for the smallness of the average Oriental carpet—the size of the houses in which they were woven, and the fact that the smaller size meant a quicker turning over of the weaver's small capital, for it may be assumed that privately woven, as most of them doubtless were before the trade was organized upon the European system, a very small carpet would naturally tax the resources of the weaver.

Apart from the limitations of design and coloring caused by the size, there are no distinguishing features in the average carpet, runner and rug, which is quite distinctive in style and has inner meanings which are worthy of notice. There are the inscription prayer rug, the prayer rug with the open arch, and the variety of the same rug which has the representation of a lamp hanging from the crown of the arch. The arch is sometimes partly filled with a hanging band of small figures joined together; indeed, the variety is infinite.

Some of the larger prayer rugs, of more advanced design, have a representation of the supporting pillars of the arch, the older ones having a single detached pillar, the hanging lamp in both cases being a feature.

Another fine Persian rug in the possession of a London family has in the oval cartouches the following inscription: "May no sorrow be allowed thee, May earth be all to thee, That thou wouldst have it, And destiny prove thy friend, May high heaven be thy protector. May thy rising star enlighten the world; May every act of thine prosper, And may every year and every day be to thee springtime."

Tabriz, the pinnacle of Islam, in the middle of the thirteenth century was one of the greatest cities of Asia; in 1502 one of the most luxurious courts ever established in the section were held here; Oriental luxury was at its highest. The carpet factories of *Tabriz* follow all designs,² first was *Kirman* and then *Saruks*, Old Asia Minor. Lately weavers have gone so far to take designs of *Valenciennes* and other Euro-

² Mr. John K. Mumford tells us that the lads of seven or eight years sit, half a dozen or more in a row, before giant frames, tying in the knots with a swiftness and accuracy which are nothing short of phenomenal. The eye of the uninitiated will strive in vain to follow the magical twistings of those small fingers. For the double purpose of drawing the yarn through from the back and cutting them when once the knot is made fast, the small weavers are equipped with a knife, the blade of which is beaten into a hook at the point, something after the fashion of a crochet needle. It serves them in lieu of several extra fingers, and they manage it as expertly as they do their own small digits. In no land have I seen a more intelligent lot of boys than the solemn, black-eyed midgets who, with big, black rimless wool caps on the backs of their close-shaven polls, sit like old men and weave the superb color panels of *Tabriz*.

In the factory of Mr. Hildebrand F. Stevens, whose guest I had the good fortune to be, there was being woven, at the time of my visit to the *Azerbaijan* capital, a copy of the renowned mosque carpet of *Ardebil* (Plate XXII), now among the treasures of the South Kensington Museum. This famous original is perhaps without a peer in the world; a masterpiece of color, in the most intricate of old Persian designs. And the master of the loom on which the reproduction was being wrought was a lad of twelve years. Little, pale-faced, bowed with his burden of responsibility, he spent the long summer days walking up and down behind the eight or nine youngsters, some smaller than himself, who in that dim and dusty place were tying in the wondrous flower traceries over which the greatest Persian designer, some four hundred years ago, toiled in the palace at *Kashan*. I scarcely hope to see the American boy of twelve, without a day's schooling or an A B C to his name, who can carry on his small shoulders a load like that, or keep that maze of colors in his head.

pean laces, which were borrowed from Persia centuries ago by the makers of fabrics in Italy, France and Spain. True the Saracens, when these Saracens in the seventh and eighth centuries came into power in the Sassanion Persian Empire and in the African and Syrian provinces, "These Saracens believed that all labor tended to the glory of God and on their Western campaigns they carried rug manufacture into Sicily, Spain, France and Italy; and thus it was introduced throughout Europe. The Saracenice influence has always affected Persian art which was Turkish Ottoman or Arabian art, a conventionalized form of pea leaf and pod, the adaptation of inscriptions and border and frame-work forms in Spain was called Moorish. The adaptive power of the Ottoman Turks was extraordinary and Ottoman life was magnificent and luxurious. No rugs were more exquisite than those of ancient Konich (Iconium), Caesarea, Sebastopol, Sivas and Trebizond. From 1221 to 1620 the Mongol domination affected the Persian arts. The Chinese poultry and the details of decoration was introduced. On the death of Genghis Khan in 1238, his grandson Batic, son of Jugi, inherited in the right of his father the Western part of the Mongol Empire the Caucasian country—and his subsequent conquests of Russia, Poland and Hungary made him the terror of Europe. Jagatai, the second son of Genghis Khan, inherited the Turkestan territory; Oklai, the third son, inherited the title of his father and became the Ground Khan. His part of empire covered Northern China, Afghanistan and Beluchistan. The fourth son was Tuli, who died, leaving four sons, one of whom was Mangu, who subjugated under one dynasty the countries then known as Khorassan, Persia, Chaldea and Syrice. It was not a closely knitted dominion. This state of matters was suddenly terminated in 1381 by the invasion

of Tamerlane and his Tartars, who spread devastation wherever they appeared. All Persia was completely at his feet. When he was carried off by death in 1404, the anarchy of petty independencies again returned, but was finally suppressed in 1502 by Ismail Shah, who, partly by valor and partly by the reputed sanctity of his race as descended from Mohammed, worked his way to the Persian throne, and founded the Sefi, or Soofie, dynasty, which reached its greatest prosperity during the reign of Shah Abbas or Abbas the Great (ct. D. 1586-1627). As long as Persia was dominated by the Turks and Mongols the Persian art was naturally Ottoman, but in 1586 Shah Abbas ascended the throne of Persia and soon drove out the Mongols and Ottoman Turks and resembled Persia, and developed rapidly not only native art, but adopted European renaissance forms, the Shah's most famous artists being sent to Italy to study. During the reign of Shah Abbas, Ispahan exceeded in splendor all Asiatic cities. The rugs that were made here were made as well as it is possible to make a rug, but all rugs found here are not necessarily of Ispahan manufacture. The best carpets made at Ispahan were no better than those made at Khorassan, the weavers who made exquisite examples at Teheran reproduced practically the same thing at Kirman, the Tabriz. The old Persian designs are reproduced at Herekein³ in Turkey, Sivas, Harput, Central Anatolia, pile in Persian, sides and ends Turkish; usually they are of the chiordes knot and of cotton warp and filling.

³ Charles C. MacFarlane mentions this place in his book, "Turkey and Its Destiny," published in 1850. Writing of the Catholic Armenian *Filatura di Seta*, a silk handling concern at Broussa, on the slope of Mount Olympus, he says: "About a hundred and fifty women and girls were employed here in winding off silk from the cocoons. They were all either Armenians or Greeks. Turkish females cannot and will not be thus employed. They will rather do nothing and starve—and this was what too many of them were doing at Broussa, even at this season of the year. The Greek ladies were reported to be far the quicker and cleverer, and the Armenians the more quiet and orderly. They could earn from nine pence to eleven pence a day;

Silk rugs of Persia are very fine; when at best are unsurpassed in beauty. It is distinguished by its richness, exquisite coloring and rare sheen, but silk rugs require the most luxurious surroundings; they are more suitable for decorative purposes. An exquisite silk rug interwoven with pearls is hung before the famous peacock throne of the Shah at Teheran. As the demand for silk rugs is very small they are seldom woven on speculation. In making silk rugs the greatest care is necessary in the shading; often the shading of woolen rugs is made more effective by the addition of silk.

Mrs. Bishop tells us "that silk produced at Resht is brought to Kashan to be spun and dyed, then it is sent to Sultanabad to be woven into rugs. It is next returned to Resht to have the pile cut by the sharp instruments used for cutting the velvet pile. After the rugs are finished, they are sent to Teheran to be sold."

Many silk rugs are exported from Samarkand, and at Caesarea silk rugs are woven from copies of the old Persian designs; those made in Turkey can be bought much cheaper.

A good profession of faith in the abiding capabilities of the Persian weaver is made by Mr. Sidney A. T. Churchill, for many years secretary of the British Legation at Teheran. He says, summing up his review of the carpet industry of Persia:

"When the difficulties of the weaver are considered; when one remembers the very little remuneration the weavers receive for their labor; when one reflects

and this was almost wealth, for the necessities of life were amazingly cheap even at this short distance from the capital. An exemplary order and cleanliness reigned throughout the establishment, which was under the direction of two intelligent, well-informed Italians. The silk they produced was very superior to the old Broussa's; but it was all sent to the Sultan's own manufactory at Kerek-keui, on the Gulf of Nicomedia, and there either wasted or worked up at a ruinous expense, or left to accumulate in dirty, damp magazines. The wheels of this system ran somewhat off the trams; and before we left Turkey this Filatura was shut up, and the hundred and fifty females were sent back to their primal state of idleness and poverty.

that they are utterly uneducated, living in squalor—more often in abject misery, fighting for bare existence—in a manner the most remote from inducing to art combination and high tone in color harmony, with scarcely any encouragement beyond what comes from earning a miserable means of existence; when to these troubles one adds the seizing of labor at one fell swoop by those in authority, visitation of epidemics, carrying off the weaver and bread-winner of a family or retarding her work, and the embarrassments of maternity, the wonder is, not that the carpet industry of the present day in Persia should have degenerated, but that under such misfortunes it should even exist.

“Nevertheless, I am convinced that with sufficient inducement and encouragement the Persian weaver of today could be got to equal the best efforts of his predecessors, if not to excel them.”

CHAPTER IX.

ACCOUNTS OF TURKISH ARABIA, PALESTINE AND EGYPT, THE COUNTRY, SIZE, POPULATION, CLIMATE, CHARACTERISTICS, ANCIENT HISTORY, THE PEOPLE, DESCENT AND COLOR, LANGUAGE, DWELLINGS, CLOTHES, FOOD, LOCOMOTION, INDUSTRIES, CUSTOMS, THE RELIGION.

THE TURKISH ARABIA—THE COUNTRY.

(a) SIZE.—The name Turkish Arabia is used by the Indian Government to describe the district in which the British resident in Baghdad holds jurisdiction. It lies between Persia on the east and the Syrian and Arabian desert on the west, and stretches from the head of the Persian Gulf on the south to Kurdistan on the north.

(b) POPULATION.—About one and one-quarter millions; equal to that of Philadelphia, Pa.

(c) CLIMATE.—From May to October intense dry heat prevails, and there is no rain. During the hottest months the temperature averages from 110° to 120° , and occasionally more. At midnight the thermometer frequently stands over 90° . The winter is the rainy season, with cold, bright weather and occasional frosts. There is a good deal of malarial fever, in some places of a severe type. Otherwise the climate is healthy.

(d) CHARACTERISTICS: *Mountains*.—The country is one vast plain, absolutely flat, except for some low mountain ranges on the east towards the Persian frontier.

Rivers.—The chief rivers are the Tigris and the Euphrates. These unite above Busreh to form one large river, the Shatt-el-Arab, i. e., the river of the Arabs, which flows into the Persian Gulf. Turkish and English steamboats convey passengers and goods

on the Tigris between Busreh and Baghdad, but further north the river is not navigable. The Tigris has several large tributaries, the most important ones being the Upper and the Lower Zab. The Khabur, the Chebar of Ezekiel, runs into the Euphrates across the northwest of Mesopotamia.

Animal Life.—There are not many wild animals. A few hyænas, wild foxes, jackals, and wild boars are all that are found now, and in the very remote parts small herds of gazelles. The Arabs keep large flocks of sheep. South of Baghdad the wandering tribes have great herds of buffaloes. Waterfowls are met with on the canals and swamps, and partridges, too, but there are few singing birds excepting the “bulbul,” or Persian nightingale. The snakes are mostly harmless. Scorpions and centipedes abound.

Vegetable Life.—Above and below Busreh, and also near Baghdad, there are date gardens, orange gardens, and plantations of liquorice wood. Melons are in great abundance, grapes, too, in some places, as well as mulberries, apricots, peaches and plums. Various vegetables, mostly of the cucumber and pumpkin species, are also cultivated, as well as beans and lentils. Near Mosul cotton is grown.

(e) ANCIENT HISTORY.—For the earliest historic records of Turkish Arabia we have to go back to the second chapter of Genesis. There we read that the Tigris (Hiddekel) and Euphrates flowed out of the Garden of Eden. “The cradle of mankind” must have been somewhere near Baghdad. The Tower of Babel was certainly in that neighborhood. The earliest of the ancient monarchies was the Akkadian, or Sumerian, kingdom of Gen. x. 10, dating, as is supposed, from 4000 B. C. The dynasty of Babylon dates from about 2200 B. C.; prominent among its kings was Hammurabi, the Amraphel of Gen. xiv. To this suc-

ceeded the empire of Assyria, with its capital at Nineveh. Assyria fell before the later Babylonian kingdom of Nebuchadnezzar and his successors (? 605 B. C.). The territories over which the "head of gold" (Dan. ii. 38) held sway were successively occupied by the Persians, Greeks and Romans, but the eastern borders, with which we are here concerned, were reconquered by the Sassanian or second Persian empire, A. D. 227, and held by them until the land was wrested from them by the Saracens (A. D. 633-637) under the first and second Caliphs (successors of Mohammed), Abu Bekr and Omar. The earliest capital of the Caliphate was Medina. Ali, son-in-law of Mohammed and fourth of the Caliphs, transferred the seat of government to Kufa on the Euphrates. Afterwards, about A. D. 661, Damascus became the center of the Caliphate, and finally Baghdad, which city was built by the Caliph Mansur, A. D. 763. This remained the seat of the Caliphate and center of the Mohammedan world till 1259, when it was taken by the Tartars. After this the city fell to the lot of various conquerors—Turks and Persians—until in 1638 it was taken by the Sultan Murad IV., since which time it has remained a province of the Turkish Empire.

It should be remembered that at the time of the Saracen invasion in the seventh century the population of Mesopotamia and the surrounding parts was largely Christian, Nestorian missionaries having won many adherents to the Christian faith and established bishoprics and churches in Arabia and Persia, as well as in more distant lands.

The sites of the most ancient cities known to history are found in the sphere of the Turkish Arabia Mission. In southern Mesopotamia are the mounds of the ancient Akkadian cities of Gen. x. 10, "Erech and Accad in the land of Shinar." Fifty miles south of Baghdad

are to be seen the recently unearthed temples and palaces of Nebuchadnezzar. Directly opposite Mosul, on the east bank of the Tigris, are the mounds of Nineveh, containing the temples of Esarhaddon and Sardanapalus.

THE PEOPLE.

(a) DESCENT AND COLOUR.—The Arabs are not all descended from one stock. The northern Arabs are generally regarded as descendants of Ishmael. Concerning the southern Arabs authorities are not agreed, some regarding them as of Cushite origin, others tracing their descent from Joktan, the son of Eber (Gen. x. 25), in which case they, like the northern Arabs, would be descendants of Shem. The Turks are a Turanian race, originating in northeastern Asia. Among the Christians are people of various racial origin. The Armenians are a distinct and ancient race. The Chaldean Christians are largely, at any rate, descendants of the ancient Assyrians, the prevailing type of face bearing a striking resemblance to that portrayed on the Ninevite and other sculptures. Jews are found in all the towns of Turkish Arabia; Baghdad alone contains 35,000.

(b) LANGUAGE.—Arabic is the language of the people, but many of the ruling class (Turks) speak only Turkish, which is also the language used in some of the northern villages. In the sacred cities of the Shiah (see p. 96) there are many Persian residents and pilgrims, speaking their own language. Modern Syriac, for Christian villagers, and Kurdish are in frequent use in the medical mission in Mosul.

(c) DWELLINGS.—In the towns the Arabs, like the Turks and Christians and all other inhabitants, live in houses, which in the case of the well-to-do are well built of brick. The poorer Arabs in the towns and villages live in mud houses or huts. Many of the Arab

villages consist of huts made of matting. In the desert the Arab's house is a tent of black goats' hair. The camps are moved from place to place according to the season of the year, the presence or absence of water, pasture, etc.

(d) CLOTHES.—The dress of a rich Arab is very handsome. Around the head is wound a large kerchief embroidered with gold. The outer cloak, or the "*aba*," in shape not unlike a university graduate's gown, is made of camels' hair or woolen material, or of black cloth. Under this is worn the *zibun*, shaped like a cassock, and made generally of variously colored cotton material. The undergarments are a shirt and loose trousers of white cotton, and a vest. Socks and scarlet leather shoes are worn. The poorer Arabs wear what they can afford of these garments. They have a blue or red cotton kerchief on the head, around which is wound a coil of brown or black hair. The dress of the Christians is similar to that of the Arabs, but on the head is usually worn the Turkish fez. The better class of Turks wear a black frock coat, waistcoat and trousers, the fez, and sometimes collar and necktie. Many of the richer Christians adopt this dress.

The women cover their garments and the head and face with a voluminous loose covering of a thin black or dark blue material, called an *izar*. Around the head under this, completely enveloping the head and hair, is wound a long piece of black cotton cloth. The face is hidden either by a black muslin veil or a close meshwork of stiff horse hair. The Christian women use coloured *izars*. On the feet they wear large, loose boots of bright yellow leather, into which are stuffed their flowing garments, which in the house are left to trail on the ground.

(e) FOOD.—The food consists of leavened bread of wheat or barley made in large, flat discs; meat, chiefly mutton and fowls; rice, cooked with ghee (clarified butter); vegetables; fruit, especially dates and melons; lentils made into a porridge with ghee; cheese; cream of buffaloes' milk; sour milk called *leben*. Pickles are largely used. Strong black coffee is drunk all day long. Alcoholic liquors, though forbidden to Mohammedans, are imbibed freely, especially by the Turks, chiefly native arrack made from dates and brandy. A favourite drink is sherbet, that is, fruit syrups mixed with water.

(f) LOCOMOTION.—There are no railways. Horses, camels, mules and donkeys offer the ordinary means of conveyance. Those who can afford it, and are not fond of riding, hire a *takht-i-rawan*, a sort of palanquin slung between two mules, one in front and one behind. More frequently a kind of large wooden cage or case is used, of which a pair is slung across the back of a mule or horse. Uncomfortable four-wheeled carts convey travelers from Baghdad across desert tracks to some of the neighboring towns. Steamers and native sailing boats ply between Baghdad and Busreh. From Mosul to Baghdad rafts are much employed.

(g) INDUSTRIES.—These include weaving in cotton, wool, and silk; the manufacture of earthen drinking vessels and water pots; copper-working for manufacture of cooking and other household utensils; gold and silver work; tanning of hides; shoemaking.

(h) CUSTOMS.—Turkish Arabia, being part of the Turkish Empire, peopled by Arabs, Christians and Jews, is almost exactly similar to Palestine in all its manners and customs.

THE RELIGION.

The great majority of the people are Mohammedans.

PALESTINE—THE COUNTRY.

(a) SIZE.—The area of Palestine has been computed at 11,000 square miles, about one-eleventh of that of the United Kingdom.

(b) POPULATION.—The population is about one-fiftieth of that of Great Britain.

(c) CLIMATE.—The climate varies more in all probability for the area of the country than in any other part of the world. On Hermon snow is to be found all the year around, while the shores of the Dead Sea are tropical. Along the coast of the Mediterranean and in the Jordan Valley snow is hardly ever seen and never lies, but on the hills which occupy the center of the country it falls in small quantities in most winters, and every three or four years in considerable amount. The seasons are, in a general way, like those of England, except that the winter is much shorter and the summer much longer. The former and latter rains fall much as in Bible times. The former, which come in November and beginning of December, are necessary to enable the peasants to plough, as the long hot summer makes the stiff soil so hard that the feeble ploughs cannot break it up till softened by rain. Then comes an interval of more or less fine weather, followed by the latter rains in January, February and March. From the beginning of April to the end of October no rain falls. (N. B.—To understand the terms “former” and “latter” it must be remembered that the Jewish civil year in Bible times began in September.)

(d) CHARACTERISTICS: *Mountains and Rivers*.—The country consists, roughly speaking, of a central ridge or backbone of hills running down its whole

length from north to south, with a flat plain by the sea and a deep valley, that of the Jordan, on the east. From this ridge narrow winding valleys run down on both sides, with occasionally a stream in them, but brooks are rare, and there is only one river of any size, viz., the Jordan.

Animal Life.—Cattle are used for ploughing and not for milk or meat. Large flocks of goats and sheep are kept for their milk, flesh, hair, or wool. Donkeys and camels are the principal beasts of burden. Foxes, jackals, hyænas, and wolves are common, and a few leopards, bears and other wild beasts, with an occasional lion, are still to be found.

Vegetable Life.—Olives, vines, fig trees and pomegranates, and, near the coast, oranges grow well. Wheat, barley, millet, melons, cucumbers, and many other vegetables are cultivated largely.

(e) ANCIENT HISTORY.—The history of Palestine to the beginning of the Christian era is too well known to need repetition. In the second century, A. D., after the destruction of the Holy City by Titus, the Jews, under Bar Chochebas, the false Messiah, made one more desperate attempt to regain their freedom, but in vain. From that time the population seems to have been largely Christian till the rise of the Mohammedan power. When that power began in the seventh century to extend beyond the limits of Arabia, Southern Syria, with the Holy Land, were among its first conquests. Jerusalem surrendered to their troops, A. D. 637. During the Crusades in the thirteenth and fourteenth centuries the country was, to a considerable extent, under Christian rule. Since then it has been and still is under Moslem sway, though the rulers have not always been of the same race. At the present moment Palestine forms part of the Turkish Empire. The Turks themselves are foreigners in Palestine, few

in number, and almost entirely Government officials; they hold, indeed, somewhat the same relation to the native population that the English do to the various races of India.

THE PEOPLE.

(a) DESCENT AND COLOR.—The people of Palestine are of various races and mixed origin. There are a number of Jews in some of the towns and a few agricultural colonies, but they do not constitute more than ten per cent of the entire population. The remainder are Arabs or Syrians, with Armenians, Copts, Negroes, and in the towns a considerable sprinkling of Greeks and Italians. Probably eighty per cent of the people are in the villages. These villagers, or “Fellaheen” as they are called, from a word meaning “to plow,” are most likely largely descended from the aboriginal Canaanitish tribes who were never exterminated by the Children of Israel. Arabs from Arabia, Syrians from Mesopotamia, and Egyptians have settled among them and inter-married with them. In color they are browner than the English, especially those who live much out of doors; but among the women who are more in the house the skin is fair, though the hair is nearly always black.

(b) LANGUAGE.—The language of the country is Arabic. It belongs to the Semitic family of languages, i. e., those spoken chiefly by the descendants of Shem. Hebrew, Syriac, Chaldee, in which parts of the books of Daniel and Ezra are written, and Assyrian, are closely related. It is a very old language, and is probably very like that spoken ordinarily by our Blessed Lord and His apostles. Arabic is one of the most difficult languages in the world, but it is the sacred tongue of the Mohammedans, who believe that it will be the language of heaven.

(c) DWELLINGS.—The houses in the towns and in the villages among the hills are substantially built of stone. In towns they have several rooms, which are built round an open courtyard. In the villages many houses have only one room; but additional accommodation is obtained by having the living part raised four or five feet above the level of the doorway. Underneath this raised part cows, horses, fowls, farming implements, and other paraphernalia are kept. On the dais where the family live are the corn bins, made of clay mixed with straw, and these are often arranged so as to form a partition, thus making an extra room. In the maritime plain, where stone is very scarce, a framework of stout posts with wattle and daub forms the walls, and the roof is made of poles laid across with long reeds or the stems of millet over them. On this again is grass or thorns, and over all clay or earth beaten and rolled hard. Most houses in the villages are only one story in height.

(d) CLOTHES.—The clothing varies somewhat in different localities. It generally consists of a long white cotton garment reaching nearly to the feet, with long, loose sleeves, and confined by a girdle round the waist. The men usually wear over this a cloak of cotton and wool, or one of black wool or hair. In very cold weather a jacket or coat of lambs' skins, dressed with the wool on them, is added to this. The men wear a felt skull cap with a turban, or else a colored or white handkerchief, kept in its place by a thick heavy coil of goat's hair rope. In the case of the women the long cotton robe is generally dyed a dark blue, and is often their only garment both in summer and winter. They have also very brilliant gala dresses, which those who can afford them wear on festivals and holidays. The women always have a white cloth over their heads. On their stockingless feet are bright

red shoes or long boots. This describes generally the dress of the peasants or Fellaheen. In the towns European dress is coming more and more into fashion.

(e) **FOOD.**—Wheaten bread forms the staple of their food with something to give it a relish. The very poor hardly ever get meat. Large quantities of fruit are eaten; grapes, figs, melons, cucumbers, tomatoes, etc. Olives, vegetables of different kinds and wild plants, such as mallows and fennel, are much used. Poultry, eggs, fish, snails, and wild birds are often to be seen among the fare of the people. They drink water in large quantities. Coffee is much used, but is rather a luxury to the poor. It is drunk in very small quantities without milk, and often without sugar, in tiny cups and very hot.

(f) **LOCOMOTION.**—Wheeled vehicles are unknown except in the towns. All the heavy traffic is carried on by means of camels, mules and donkeys. Horses are used for riding, as are also donkeys. the better sort of riding asses being as valuable as good horses.

(g) **INDUSTRIES.**—There are no manufacturers in Palestine beyond such as are needed to supply local wants. Pottery is made in several districts, leather is tanned, glass manufactured at Hebron, and soap at Nablous, Jerusalem, etc. The chief occupation of the people is agriculture. Around Jaffa and one or two other places are orange groves, from which oranges are exported to Europe.

(h) **CUSTOMS: *Women Veiled.***—In the towns the women, both Christian and Moslem, veil from head to foot, so that it is impossible when meeting them in the streets to recognize them; but in the villages no veils are worn except in the extreme south on the Egyptian border.

Hospitality is accounted a virtue. There are no inns or hotels, except in the towns, and, therefore, hospi-

tality is necessary. Each village has its "guest-room," where travelers and strangers, if they have no friends or relatives in the place, can obtain a supper and lodging for the night. These rooms are maintained at the cost of the villagers. The inns, or caravan-serais of the Bible, are merely bare rooms on the high roads where travelers can obtain shelter for themselves and their animals; they have to provide their own beds, etc., though food for man and beast can often be bought from the keeper of the inn. The people sleep on thin mattresses laid on the floor, and which are rolled up and put away during the day; as covering they use a thick wadded quilt.

Salutations.—The salutations are very numerous and varied. Children, even when grown up, kiss the hands of their parents when coming home from school or work; scholars thus greet their teachers; and thus, probably, Judas betrayed our Lord. Superiors must salute inferiors first, and not *vice versa*; and a man riding must first greet one walking. On the outside of a letter after the address they add the words, "May God prolong his (or her) life."

Burial Customs.—The dead are not buried in coffins, but carried to the grave on an open bier wrapped in a cloak or shroud. It is considered a meritorious act to help to carry a corpse to the burial place. On Thursdays the people visit the graves. They believe that on that day the dead come back to the graves, and can see those who come to the spot "as we see oil in a bottle." Tombs of dead saints are much revered by the Moslems, who often fear these saints more than God. Lamps are lit at these tombs every Thursday evening. The intercession of the saint is sought by honoring his tomb in various ways.

THE RELIGION.

The religion of the majority of the people of Palestine at the present time is the Mohammedan faith.

THE EGYPT—THE COUNTRY.

(a) SIZE.—It is rather difficult to compare Egypt with England in size, owing to the great difference between their shapes. Egypt might be compared to a long thin cane with a triangle hung to the end, England to an irregular block. The area of Egypt proper is 400,000 square miles. The area of the Egyptian Soudan is 950,000 square miles.

(b) POPULATION.—Roughly speaking, the population of Egypt is about that of Scotland, Ireland and Wales put together, i. e., 9,730,000, not much more than twice the size of New York. The Egyptian Soudan contains some 2,000,000 people.

(c) CLIMATE.—There is very little rain in Egypt. In Upper Egypt there is practically none; and in the Delta the people are aggrieved if they have more than half a dozen rainy days in the winter season. For the rest the climate is warm and dry; in Cairo the temperature goes below 40° in winter, and well over 100° in summer; it is higher above Cairo and lower below.

(d) CHARACTERISTICS: *Mountains*.—There are two parallel ranges of low hills, the Arabian and Libyan, running due north and south, which enclose the Valley of the Nile.

Rivers.—The Nile is formed by the junction at Khartoum of the White Nile and the Blue Nile. The former is a low stream, with no rise and fall, coming lazily down from the great lakes, and wasting half of its water on the sponge-like swamps in the upper half

of its way; and the latter is little more than a winter stream, fed by the torrents that rush down the Abyssinian Mountains after the early summer rains.

Animal Life.—To the animals familiar in England must be added the gamoos (or tame buffalo) and the camel. In the desert foxes, jackals, hyænas, and serpents are found. The ants are harmless and the mosquitoes are seldom malarious.

Vegetable Life.—The most prominent trees in Egypt are the acacias, of which you may see splendid avenues near Cairo. The date palm grows wherever there is water for it. Willows line the canals and dykes. Cereals of all sorts are grown in the vast fields, especially prominent being the tall durra, or Indian corn. Cotton is very abundant, and the quality of it is well known for excellence. Of fruits, dates, bananas, melons, oranges and figs are all grown on Egyptian soil. Of wild flowers and wild fruits and wild vegetation generally there is little save in the deserts, the reason being that every square foot of cultivable soil is actually cultivated, and its products therefore are the fruit of cultivation. There is no alternative in Egypt between town, desert and cultivated area. Grassy sward is the most difficult thing possible to grow, and consequently there are no meadows in the valleys; while on the waterless, rocky hills mosses, grasses, wild flowers, heather, bracken, fern, or even scrubby bush are things to dream of rather than see, except in the brief rainy season which is often lacking altogether.

(e) ANCIENT HISTORY.—It is impossible to do more than outline the course of ancient history of Egypt. There are many good small handbooks on the subject. The following divisions should be noticed: (1) Ancient Egypt—beginning with Menes of the first (united) dynasty—an absolutely historical

person. (2) The Pyramid builders were on the fifth dynasty, still many hundred years before Abraham. (3) The Pharaohs of the Patriarchs were probably of the fifteenth to the seventeenth dynasties—foreign ones. (4) The Pharaohs of the Oppression were the nineteenth or Rameside dynasty, under whom foreign conquests were made and enormous building works carried out. (5) After these Pharaohs Egypt weakened; the inglorious part played by “Rahab that sitteth still” is abundantly illustrated by the Hebrew prophets. (6) Finally she fell, first to Assyria (seventh century B. C.), then Babylon (sixth), and later to Alexander and (7) the Greeks (fourth). From that time Ezekiel’s prediction has been fulfilled and Egypt has been a servile nation, without a native dynasty of its own! For the Greeks were succeeded by (8) the Romans (first B. C.), then by (9) the Arabs in the Moslem conquest (seventh A. D.); then by (10) a succession of Syrian or Tartar or Circassian rulers (during the middle ages); then by (11) the Turks; and finally (12) by the present dynasty, which is Albanian. On the top of all comes (13) the British occupation (from 1883), working in conjunction with the ruling dynasty.

Christianity had a glorious beginning, a brief course, and a lamentable decadence and fall. Introduced it may be by St. Mark, it included in the first three centuries some of the greatest names in Christendom—Clement, Origen, Athanasius. Then it became bigoted, sectarian, and fanatic; and its strife within itself made it a prey to the Moslem in the seventh century.

THE PEOPLE.

(a) DESCENT AND COLOR.—No one knows from what family the ancient Egyptians are descended. It seems certain that they came into the country from

the East long before Menes (see above), and conquered an aboriginal race. Perhaps they were Mongolian in type; they were Hamitic certainly, not Semitic. Up to the time of Christ their race kept its purity in a wonderful way, for Egypt was the great closed land, the China of the ancient world; even the Greco-Roman conquest made little or no difference to the race. It was different, of course, with the Moslem conquest. No doubt a plentiful strain of Arab blood was mixed with the Coptic, or ancient Egyptian. In the villages faces are met with which are identical with those on the monuments. The Turkish, Circassian, etc., element is mostly a class one, touching only the higher classes of the nation. The color of the Egyptian is a varying shade of brown.

(b) LANGUAGE.—The language is Arabic, which has wholly driven out Coptic, the old Egyptian language. The Egyptian colloquial dialect differs considerably from the classical, both in grammar, idiom, and vocabulary; yet it is wholly based on the classical, and anyone speaking simple classical Arabic could be understood all through the country with ease, except, perhaps, by women. Books are usually written in the classical dialect, the people believing that the colloquial is unsuitable. The progress of education, however, is slowly leveling the colloquial up to the literary language. The introduction of new ideas and consequently new forms of expression has considerably modified even the written language from an idiomatic, *though not to the same extent from a grammatical* point of view, creating a modern Arabic differing from old Arabic prose as the "Daily Express" of today differs from the prose of Milton.

(c) DWELLINGS.—The wealthy classes in the towns inhabit "palaces" or large houses, of which the larger number of windows open on to some inner court and

are invisible from outside. The poorer quarter, however, is built not unlike the three or four-storied tenements of the poor at home.

In the country, the well-to-do villager lives in a comfortable, two-storied building, with a beautifully-shaded courtyard in which he sees friends or transacts business. The guest-chamber is near the entrance. Every house of the least pretensions, in town and country, has its reception room, which is entered first of all the rooms in the house, and where coffee is dispensed to the visitor. The calls paid are interminable. The farmhouse or grange is represented by the sequestered "esbah," where dwells the independent farmer, or the factor of some land magnate. From these comfortable dwellings there is a downward scale to the hovels of Nile-mud, with rental of 1s. 6d. a month *or less*, which are seen clustering round the mud-built dome of some sheikh's tomb and the dumpy white-washed minaret of the mosque, in the hundred huddled mud villages which are passed in the journey over the plains to Cairo.

(d) CLOTHES.—The national dress is a linen tunic (galabiyeh), open at the breast and showing a triangle of vest: over this may be a long-sleeved coat (gibbah) and a sleeveless cloak (abayeh). The head is covered by a round fez cap surrounded by a turban much less ample and tighter than the familiar Indian one.

(e) FOOD.—The book of Numbers to this day gives the best inventory of Egyptian food: what the Israelite hankered after, the Egyptian today eats. Bread and broad beans are his staple diet, and he takes but little meat.

(f) LOCOMOTION.—An excellent system of state railways runs through the country from end to end. The Nile and the larger canals are navigable for ves-

sels of low draught. The living locomotives are asses, mules and camels: the horse is comparatively little used.

(g) INDUSTRIES.—Egypt is essentially an agricultural country. As in Roman times, so now it is the granary of many countries outside itself, and its cotton output, though not so large as that of giant countries like America, is unrivaled in quality. It has sugar-cane and sugar manufacture; but its manufacturing industries (with the exception of its printing works, which serve a great part of the Arabic-speaking world) are singularly few and poor.

(h) CUSTOMS.—The customs of Egypt are the customs of Mohammendanism, with perhaps a few local additions surviving from old times. High Nile is commemorated by a special feast; the annual arrival of the Holy Carpet (for the shrine at Mecca), the departure of the pilgrimage, the feast of Bairam, commemorating the sacrifice of "Ishmael" (Isaac), and the fast of Ramadan, are the chief annual events. Numberless are the customs centering around birth, marriage, and death. In general the Egyptian is hospitable, fond of feasting and amusement, irascible but placable, polite, yielding to authority perhaps rather slavishly. His bad qualities are corruptibility, crookedness and sensuality. He makes a fairly good follower, but no leader or initiator.

THE RELIGION.

The religion of Egypt is Islam of an orthodox type. It was introduced into Egypt through the conquest of the land by the Moslem Arabs under Amr ibn el 'As in A. D. 641. He set up his capital at El Fustât (now Old Cairo), the heart of which city was a spot just behind the present C. M. S. hospital. The conversion of the country was not rapid, but it was sure.

The continual and galling pressure of persecution and still more perhaps of social disadvantage did its work, and in the end the Copts were left in a hopeless minority, liable almost always to exactions, disabilities, and at intervals to furious persecution. These evil centuries have left their mark for ill on the moral characteristics of Moslem and Copt alike.

The various sects which have grown off from Islam in other countries have not a chance in Egypt. There are no Shiahhs in Egypt, although a whole dynasty of Caliphs tried to force Shiahism on the country. These are no Druzes, as in Palestine, although Druzism took its rise from an Egyptian caliph: there are no Sufis and next to no Babis. This strait-laced orthodoxy of the people is in striking contrast with the morbid love of speculation and doctrinal over-development of their Christian forefather.

CHAPTER X.

THE NESTORIANS AND MISSIONS, GREAT COMMISSION AND MEDICAL MISSION.

[A description of Persia would be incomplete without a notice of the Nestorians and other Christian missions and their work.]

Nestorius, a Greek by nationality, and a celebrated theologian of the fifth century, was born in the fourth century near Germanicia, a city in Northern Syria. He was a very able, scholarly man, and an orator of power. He was ordained an elder by the patriarch of Antioch in the Catholic Church. In 428 he became patriarch of Constantinople.

Nestorius taught that Christ had two natures, that is, perfect God and perfect man, and united but not mingled. God was the (spiritual) divine Father and Mary was the human mother. He also rejected statues and pictures representing Christ, saints, or Mary. In 431 in the council of Ephesus, he was anathematized upon the above basis. Then Nestorius united with the Eastern Christian Church whose doctrines agreed with his own, after which the enemies of Nestorius called the sect Nestorians. The true origin of the Nestorians was in the old Assyrian nation. The Assyrians were descendants of Araphaxad, the third son of Shem. Their original home was in or close to the cradle of mankind in Mesopotamia, Assyria and Syria. Their empire extended nearly to Nineveh and Babylon. Then the great empire of Assyria was established.

Their first missionaries were St. Bartholomew and St. Thomas from the twelve apostles, and St. Maree and St. Edde from the seventy. Their first patriarch was St. Maree, who resided in Ktispon, the capital of the Sassanites' dynasty, on the river Tigris. St. Maree

died A. D. 82. After his death, Abriz, of Jerusalem, was chosen to take his place. He served from A. D. 90 to 107. After Abriz, Abraham, a relative of the Apostle James, became their patriarch from A. D. 130 to 132. Abraham's successor was James, a just man, and a relative of the Virgin Mary, mother of Christ. And in the changes, the Assyrian Christians have always kept in office a succession of patriarchs, even to the present time. The residence of their first patriarch was in Ktison, and from that time in various places as Babel, Nineveh, Mosool, Baghdad, and for a long time at Elkosh, the home of the prophet Nahum. The present patriarch resides in the village of Kudshanoos, in the Kurdistan mountains. His home is located on a hill and surrounded by much beautiful scenery. The name of the patriarch is Marshiman. The church in which he administers is called St. Ruben, a building made of granite.

There are seven orders in the clergy: Patriarch, metropolitan, episcopus, archdeacon, elder, deacon and reader. The first three do not marry and do not eat meat, but fish, butter and eggs can be used. In older times, at the ordination of a patriarch, the presence of twelve metropolitans was required, but today they require only four and a few episcopi. The patriarch ordains the metropolitans and episcopi and these ordain the lower clergy. The duty of the patriarch is to overlook the entire church, and much of this time is also taken up in sending messages to the Turkish government and to Kurdish priests, about wrongs that have been committed against his people. The patriarch is highly respected and his messages receive prompt attention. His income consists of five to twenty cents from all the men who belong to his sect.

As it is described in some manuscripts about 500 years old, their faith was entirely evangelical. They believe in the Trinity: God, the Father, Son and Holy Spirit; three persons, equal in power and nature, working together for the salvation of mankind. They accept the creed of the Apostles and it is recited by the clergy and religious men and women. They believe in the merit of saints. Their clergy do not claim the power to forgive sins. They observe many days of fasting, as 25 days before Christmas, 50 days before Easter, and others. In times of persecution their schools and books were destroyed and the people became ignorant. Then the Roman Catholics introduced among them their literature which has changed much of the prevailing doctrines.

Some of their churches are built of stone, while others are made of brick and clay. Many of the buildings are from 1,200 to 1,300 years old and will stand for many years to come. They have very thick walls at the base but gradually taper towards the top. Their doors are quite low and a man must stoop in entering. These churches are called the houses of God. In the rear of each church there is a small room which is called the Holy of Holies. Nobody is allowed to enter into this place but the minister. In front of this room is a small pulpit on which are placed a Bible, cross and other ceremonial books.

The main features of worship are reading of Scripture, chanting Psalms, and prayer book. There are no seats in the room, so the audience sits on the floor or stands throughout the service. Nestorians believe that baptism and the Lord's Supper are the two chief ordinances. The Lord's Supper is served on festival days, such as Christmas, Easter, and Ascension days. They do not believe with the Roman Catholics that the bread and wine become the flesh and blood of

Christ, but they put much emphasis on these emblems after they have been consecrated; they are then holy. Baptism is administered by elders and bishops and is administered on children by immersing three times in the name of the Father, Son and Holy Spirit.

The Assyrians had twenty-five schools; the higher colleges were located at Nesibis, Odessa, the Urhai. These colleges were the strength of the church, and "these schools were fountains from which flowed living waters for a thirsty land." All the monks of this church were educated in these schools, and by studying their history we will see how great was their zeal for the spread of the gospel. The text from which they preached, was "The love of Christ for sinners, and His last commission," Matt. 28: 19, 20. Some of their missionaries went to India, Persia, Tataristan, Bloogistan, Afghanistan, China and North Africa. They established twenty-five churches in Persia, and a small church in India. They converted 200,000 heathen in the territory that lies between China and Tataristan. Not long ago in one of their churches in China was found a monument which had been set by one of their pioneers of the cross about 700 years ago. On it were engraved the creed, doctrine of the Trinity, incarnation of Christ, and the names of many of their leaders.

"The ancient church of the Assyrians, which began with the Apostles, has been praised in all the eastern and western churches for its zeal in spreading the gospel, but at no time in history has it been free from persecution. Like the burning bush of old, this church has been burning with persecution, but has not been consumed. The ten plagues of Egypt have been here several times. It has passed through the agony of blood, but with a spirit of submission to the will of God who rules over all the changes of a nation for

the good of his own kingdom." Severe persecutions began in A. D. 325; in the fourteenth century by Tamerlane. In 1848 25,000 Assyrians were massacred in one month by Kurdish dukes, and in 1897 a bishop, two elders and ten men were killed as martyrs. In January of 1915, at least 20,000 Christians were killed by Kurdish and Turks, and over 3,000 of these at Urmia District, and over 5,000 others died of disease in Urmia, Persia, during the five months of Turkish and Kurdish Tribes occupation. These figures were based on careful investigation and record. There having been 3,000 Christian burials alone in the city of Urmia. On January 2nd, before the Russians left Urmia, there were between 32,000 and 35,000 Christians in the city and villages on the surrounding plains. Within a few days after January 2nd, between 8,000 and 10,000 left the country. Of the 6,500 Christian families in the district, all but 1,000 were robbed of all their possessions and nearly all suffered some loss. The total loss to Christians had been estimated at \$2,500,000, and added to that, the Presbyterian Mission sustained a loss of \$10,000 during one attack. Considerably more than 100 Christian girls turned Moslems during the Turkish occupation in hope of escaping violence. No doubt today hundreds of martyrs from this nation are before the altar of God singing praises for the testimony which they held. All the colleges of the Nestorians were destroyed in the fourteenth century by Tamerlane. From that time they have not had a single school. After their books had been burned by the Mohammedans, in order to keep them ignorant, the learned monks and bishops, who were full of the spirit of Christ, in spreading the gospel, at home and abroad, all vanished. The only effort toward education is by monks teaching dead languages to aspir-

ants to the priesthood. Among 80,000 in Kurdistan and 50,000 in Persia, there are only five men and women who can read. The words of the daughter-in-law of Eli, when she said: "The glory is departed from Israel," could have been applied to this people. As to the missions and their work, France, America, England and Russia are all represented in the cause, and some work is done by Swedes and Germans in the villages of the Urumiah plain, but they have liberty in doing missionary work only among the subjects of the king who are not Mohammedans. The Roman Catholic work began among the Armenians in the sixteenth century, and in the eighteenth century among the Nestorian Christians. The Protestant Mission was started in 1747, among the Gulbors (commonly called Fire Worshipers). Henry Martyn was the pioneer of this country. He left as his legacy the Persian version of the New Testament.

In 1835 a permanent Protestant Mission was established by the Rev. Justin Perkins and Asahel Grant, M.D., in Urmia, by the American Board. It was called the Mission of the Nestorians. From time to time other works came, such as Messrs. Stoddard, Starkings, Dr. Coan and Mr. Ray. Other workers who should be mentioned are Dr. Larabee, Rev. Shedd, Dr. Cochran and Dr. Wishard.

In 1871 Teheran was occupied; Tabriz in 1873; Hamadan in 1881. The Episcopal Church of England began work here in 1890 and the Greek Church of Russia in 1896. Each has a station in Urmia. Their work is for the Nestorians. The Church Missionary Society has stations at Ispahan, Yezd, Kerman, and Shiraz. In addition to these there are several personal workers. One of these was Rev. Knanishu Moratkhan, my sister's father-in-law. His work now is in charge of Rev. Joseph Knanishu, my

brother-in-law. Rev. Wilson says: "Whatever may be the purpose of these missions, it is evident that the restrictions of government have largely hindered all of them from evangelizing Mohammedans. This law grows out of the teaching of Mohammed. The Koran forbids Christians to preach to Muslims. Christians dare not discuss questions of religion and teach. Any Mohammedan who denounces the faith deserves death, and that one who kills the deserter has done a noble deed." Some of the converts have suffered martyrdom, and one who was killed after a great torture, prayed as his last words: "O Jesus, we thank Thee that Thou has made us worthy to be Thy martyrs. Our supplication is that our blood may become as seed to Thy church." The name of Mirza Ibrahim will never be forgotten as a martyr for Christ. He was a convert from Islam, was baptized in Khoi and driven out by his family. He was arrested in Urmia while telling others of his new-found faith. When brought before the Suparast and governor he boldly confessed Christ, and maintained the truth of the gospel. He was beaten, threatened and imprisoned. He was offered money if he would forsake his faith. Finally he was taken to Tabriz under guard and imprisoned, and his appeals to the Shah (king) for release were vain. After suffering the horrors of a Persian prison for almost a year, he was choked to death by his fellow prisoners, by and with the connivance of the authorities. A number of criminals, one after another, took him by the throat, saying, "Declare the Ali is true and Jesus false." He answered, "No, Jesus is true. Jesus is true, though you slay me." After his martyrdom the Grand Vizier observed: "Our law is that the perverter shall be put to death; it was a mistake to imprison him. He should have been executed imme-

diately." These are only a few of the facts that have hindered mission work in Persia and made it very slow.

The following narrative is a pleasing illustration of the faithfulness of God, who will not let his devoted servants "labor in vain," or "spend their strength for naught." The Rev. Henry Martyn was not permitted, while in the flesh, to see the effects of his holy example and of his bold confession of the Saviour whom he loved, in land where that blessed name was despised; yet, doubtless, in the great day which will make all things manifest, there will be many who will be his crown of rejoicing. This account is taken from the Asiatic Journal, and was written by a person who spent a few weeks at Shiraz, in Persia.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went and found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was often the subject; sometimes philosophy, and sometimes politics prevailed. Among the topics discussed religion was one. There are so many sects in Persia, especially if we include the free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our faith; and I confess myself to have been sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment; they called him Mahomed Rahem. I thought that he frequently observed me with great attention,

and watched every word I uttered, especially when the subject of religion was under discussion. Once when I expressed myself with some levity, this individual fixed his eyes upon me with such peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman; as he was much attached to the English nation, and had studied our language and learning.

This information increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with him. A few days afterwards I called upon Mahomed Rahem, and found him reading a volume of Cowper's poems! This circumstance led to a discussion of the merits of English poetry and European literature in general. I was astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and kindred topics for nearly two hours; till, at length, I ventured to sound his opinions on the subject of religion.

"You are a mollah, I am informed."

"No," said he, "I was educated at a madrussa (college), but have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines

of the Koran, I understand, he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important duties." As he made no remark, I continued: "Our Scriptures are their own expositors. We are solicitous only that they should be read; and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists; yet it is our boast that the authority of our Holy Scriptures is confirmed by the clearness and simplicity of their style, as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to eulogize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest that, as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it."

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend, Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded; and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted incon-

sistently; but I made the best defence I could, and disavowed, in the most solemn manner, any design to condemn the religion which I profess.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage; at length he answered mildly, "No."

"You are not a sceptic or free-thinker?"

"No, indeed, I am not."

"What are you, then? Be you sincere. Are you a Christian?"

"I am," he replied.

I should vainly endeavor to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater importance to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you likewise," he replied. "In the year 1233 (of the Hejira) there came to this city an Eng-

lishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mohammed; and I visited the teacher of the despised sect, with the declared object of treating him with scorn and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire candidly into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief mollah. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from this opinion. I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me.”

Upon this he put into my hand a copy of the New Testament, in Persian. On one of the blank leaves

was written, "*There is joy in heaven over one sinner that repenteth.*" HENRY MARTYN."

"The restless millions wait
That light whose dawning maketh all thing near.
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?
A cloud of witnesses above encompass us.
We love to think of all they see and know.

But what of this great multitude in peril,
Who sadly wait below?
Oh! let this thrilling vision daily move us
To earnest prayers and deeds unknown,
That souls redeemed from many lands may join us
When Christ brings home His own."

GREAT COMMISSION AND MEDICAL MISSION

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." *Matt. 28:19, 20.*

AFTER our Lord and Master had conquered death, the last enemy of the human race, and implanted the hope of resurrection in the hearts of His disciples, completed His great work of redemption, and was ready to return to His heavenly home, He spoke these words, or gave this great commission to His disciples, to carry the message of salvation to the whole world, so that a new heavenly power might be introduced into humanity.

A new spiritual kingdom might be established in the world, and a new day might dawn upon all those that are sitting in darkness and under shadow of

death; hence this commission of preaching the Gospel is absolutely necessary, for it is the direction of the Spirit of Christ.

Christ Himself qualifies His servants for it, calls them to it. The Holy Spirit directs them and succeeds them in it. With pleasure and courage they met trials and tribulations, even death; martyr death is to them crown of eternal life and eternal glory. Everywhere they go they never fail from doing good while the world despises and hates them, but instead of this, they show love and kindness towards those that persecute and hate them, because God has so loved the world that He let His Son die for it.

Though all powers and principalities of this dark world may rise against the church and the disciples of Christ, yet their weapons will not prosper against it, for under the influence of the Holy Ghost the Word shall the more spread and be glorified among all nations and tribes that are dwelling under the sun. Because salvation that Christ brought is for all, and His command is to go preach My Gospel to every creature.

This commission of preaching everlasting Gospel of Salvation is very important and great, because it is not a message or gift of a mere human, but it is a message of a gift of God, who through His infinite mercy has sent it to mankind, therefore there is nothing in the world so great, so precious and everlasting that a human being can communicate to his fellow men as the tidings of the Gospel of Christ, because this Gospel embodies all privileges—freedom, peace, prosperity, civilization, temporal and eternal happiness of every creature on earth.

We Christians who believe in the Gospel of Christ must let nothing enter into our hearts and take higher place than Christ and His love, no pleasures and riches

of this world, which are all corruptible; we must sacrifice them all under His feet, which were pierced for our sins and for our salvation.

He has shown to us sinners infinitely greater love than our own parents and friends; we must leave all and follow Him. If we follow Him, He will take us to a place where our parents, our friends or the whole world can not take. He alone has and can give us everlasting life and kingdom, to live and rule with Him for ever and ever. His Gospel is true and the only rule of life; what is said against it is false and blasphemy against that God, Merciful Father, who sent His only begotten Son to save us from sin and second death, to sanctify and make us holy as He is Himself holy, and to make us heirs of the kingdom of heaven and eternal life.

The everlasting God of Love, who made four rivers for watering the Garden of Eden, and has also given us four gospels in which the water of life is found—from which gospels of water of life will flow until this whole and thirsty world is watered, made it a paradise until the tabernacle of God be with men and He dwell among them and be their God.

To follow Christ and proclaim His blessed Gospel ought to be the highest joy of every believer in Him. He laid aside insignia of His exalted station, came down and became like us in everything, but without sin. He spared not His own life, but made it a sacrifice for our life. He has left a great example and given command that we should follow His footsteps and proclaim His Gospel to all people, to instruct them in the things of God, to hold fellowship with Him in every ordinance and obey Him in every command, and to depend on Him in every circumstance for His promised presence and assistance.

The command and the promise are: Go, preach My Gospel to all the world, "lo, I am with you alway, even unto the end of the world." Through this command and precious promise, we shall be a happy instrument in the hands of God to convert many from their iniquities and false opinions to the true God and the Saviour, and by His plentiful endowment with the Holy Spirit we shall become His true and faithful disciples, and shall be the means of reconciling many to God, and make many sinners wise unto salvation; by conviction of sin prepare them to receive the divine salvation of our dear Lord and Saviour. During His early life He has wonderfully exerted His power in helping, and showing great mercy to all people in teaching them to cast down self-righteousness and self-sufficient sinners. He has shown great mercy and honors to the poor and debased, and enriched them with favors in healing their diseases and forgiving their sins, and then He commanded His disciples to go about and do the same—that is to go, preach His Gospel of love, power and grace to redeem sinners from sin, Satan and the world.

It may happen that an earthly monarch may leave his exalted station and go to the degraded corners of his dominion and do acts of kindness to his rebellious subjects and command his servants to devote their entire life to such acts of charity, but these acts are all human and will extend as far as this present life goes, but no farther.

But, contrary to this, what Christ did and is still doing and what He commanded His disciples to do, will extend not only for the present life, but also for the life which is to come. He is our life, He is the life of the world. He has given life for our present existence; if we obey His command, believe His promises, He will give us eternal life and happiness. St.

John says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is true, those that have the Son have life; those that have not the Son have no life, but the wrath of God abides upon them.

A disciple of the Lord must not look ahead upon tribulations, trials and dangers that he will meet, but obey the commands and believe the promise, "Lo, I am with you alway, even unto the end of the world," that is to say, I will make all things easy for you, will not forsake you; therefore, go "preach My Gospel and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

NEED

There are about 15,000,000 people in Persia, representing many religions, sects and races; but they are native Persians. The Mohammedan religion predominates and is divided into many sects; Fire Worship is the oldest religious faith; but the Nestorians and the Gregorians have a large following. All the religions of Persia, excepting Mohammedanism, are monogamistic as to marriage.

All Orientals are very religious and bigoted in their faith. The character of medical and hospital work therefore that will succeed with the least hindrance is that based on purely scientific and humanitarian principles. It should be open to the followers of every religious faith and project its work on this high plain.

The condition of the peoples of Persia, outside of their religions, from a physician's viewpoint, beggars description. The physical man of Persia must first be

saved; for on this foundation the mental, moral and religious man must be built. *Mens sana in corpore sano* is yet to be realized in Persia.

Elliot Crawshaw Williams, in his most excellent book, "Across Persia," pages 9 and 10, gives the following sad pictures and also suggests the only remedy: "At every corner there is some terrible sight; a man holding up the withered stump of an arm; a deformed child; a woman whose sightless eyes peer into yours; almost every other man or woman you meet has something amiss; a contorted face; a dead-looking open eye which glares blindly out; a sunken temple; a network of pitted scars. Disease, uncontrolled by science, runs riot like some luxurious topical growth. . . . The doctor is the greatest, the best, the most respected of missionaries, and rightly so. He heals men's bodies that chiefly require healing at the present moment. Sanitary conditions, knowledge of remedies and of the methods of disease prevention, a better and more healthful way of life: these are the first steps toward the regeneration of Oriental people."

S. G. W. Benjamin, ex-minister of the United States to Persia, in his book "Persia and the Persians," page 364, says: "It must be admitted that the most important factor now at work in the missionary field of Persia, is one that is largely secular. I refer to the employment of missionary physicians. Persons who do not care to be instructed in the tenets of a faith other than their own, are still in need of physical aid; all may not be in spiritual need, but all sooner or later require a physician. . . . Fletcher of Saltoun said: 'Give me the songmakers of a country, and you may have the lawgivers.' I would modify this in an Oriental country and say, 'Give me the physicians.'

If the physician be also a missionary, and withal a shrewd man, there is scarce a limit to the influence he can obtain."

The diseases which prevail in Persia are the ordinary diseases of the United States. There are certain diseases more prevalent and aggravated, viz., small-pox, diphtheria, cholera, all forms of eye troubles, tuberculosis; thousands of deaths occur from child-birth unattended, tumors, cancers, the ordinary fevers in a more malignant form, nervous and mental ailments, etc.

As to the method of treatment of these diseases, it must be remembered that the home treatment is quite out of the question. That most beneficent form of medical service rendered in the home by the "family physician" would be of little value in Persia. This is on account of the ignorance of the people as to the caring for the sick, as to the nature of disease and of medicine. The home is ordinarily a mud-hut of one or two rooms in which are huddled together from five to ten people. The floor is used for chairs, tables, sofas, and beds. The oven is used for cooking purposes and the smoke escapes through a small hole in the roof. Heat is almost impossible in these homes. The water is most frequently impure, carried from a stream which flows through the city or village and into which the refuse is not infrequently dumped. What would home treatment amount to, under circumstances like these, even in this country?

These conditions make most imperative the hospital treatment of all diseases. The problem of bringing the sick to the hospital is more easily solved than that of treating the people in their homes.

Almost every year some part of the country is visited by the cholera. It destroys lives by the thousands. It only lasts five or six weeks in the summer

months. Smallpox is a disease in childhood, and mostly of the pustulant kind; occasionally the hemorrhagic type occurs. There is a great eye trouble. You will see many people blind from infectious disease, such as granulated lids and ophthalmia neonatorum. Of surgery there is very little practiced. Many of these diseases of the eye are cataracts, a removal of the deposit, the cataract bean, gives sight, and so many of these people might be given their sight if there were one who could serve them by the knowledge of medicine and surgery as taught in America. There is no country that is so deplorably deficient in the knowledge of medicine and surgery as Persia. While there are some native physicians who declare themselves pupils of Galen and Hippocrates, called by them Jalenos and Bocrat, their practice is a mixture of the most wretched empiricism, with the exhibition of a few samples, the qualities of which experience has taught them. They classify diseases into four divisions—hot, cold, moist and dry—and this in the most arbitrary manner, on no apparent principle. They combat each disease by an application of an opposite tendency. A gentleman in Persia whose servant was unwell consulted a native physician. "Sir," said the doctor, "the patient's illness arises from sixteen different causes. Now, in this pill, which I mean to give, there are sixteen different ingredients, so arranged that each will operate upon its respective cause, and thus cure your servant," the virtues of the remedy being as vaguely determined as the nature of the disorder. They are totally ignorant of anatomy, and unacquainted with the circulation of the blood, so that their proficiency in surgery is no greater than their knowledge of medicine; and when patients recover under their hands, it is to be

attributed to soundness of constitution rather than to any ability of treatment on the part of the professional attendant.

There are persons, among the tribes particularly, who pretend to hereditary powers of curing certain distempers. Sir John Malcolm mentions a chief named Hedayut Koili Khan, who banished agues by tying his patients up by the heels when the periodical attack was approaching, applying the bastinado severely and abusing them bitterly all the time—a process which, he asserted, produced “heat and terror, instead of a cold fit.”

The following case will give us an idea of their estimation of the scientific physician; it is related by a traveler in Persia: The patient was a little boy aged twelve, named Khan Mirza, who was suffering from paralysis and wasting of the arms and legs. When I had completed my examination of him and heard the history of his sickness, I knew that I could do nothing for him, and as gently as possible told his father and mother, who had brought him to me, that I was powerless to help them, adding that I was doubtful whether the best physicians in Firangistan with the best appliances at their disposal could restore him to health.

“Sahib,” they wailed, “we know that you can cure him if you like. We are only poor peasants, and we cannot reward you as you have a right to expect, but tell us what sum of money will satisfy you, and if possible we will obtain it.”

I told them that to cure their child it was not money I wanted but the power of working miracles. “Can you believe me,” I concluded, “when I tell you that I would rejoice to help you if I could, but that it is beyond my skill, and not mine only, but that of the greatest physicians of our country? I neither desire

nor would consent to accept your money, but I have no right to deceive you with false hopes. Surely you must understand that there are diseases which no physician can heal, and that, for instance, when the ejel comes, Jalenos and Bocrat themselves have no resource but to say, there is no strength and no power save in God the Supreme, the Mighty!"

"You speak truly," answered the father; "but that only holds good of death."

"How then," said I, "does it come to pass that even amongst the rich there are blind and deaf and halt and dumb persons, who would give any price to be restored to health if they could find one to cure them, but who go down to their graves unhealed?"

"It is because they cannot get hold of a physician like you," replied the man. In the face of such faith what could one do but make up a prescription which, if it were not likely to do much good, could at least do no harm.

In the human ministry of Jesus Christ wherever He went to teach and preach there they brought to Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. Matt. 4:24.

When Jesus sent out His apostles in His name and for His work "He gave them power against unclean spirits, to cast them out, and to heal all manner of disease." Matt. 10:1. Among the people more (nine in ten) of Christ's miracles were medical miracles, miracles applied to derangements of the human system.

Mrs. Isabella Bird Bishop's testimony is that "no one follows in the Master's footsteps so closely as the medical missionary. The medical mission is the outcome of the living teachings of our faith. In heal-

ing, helping, blessing; softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance; restoring sight to the blind, limbs to the crippled, health to the sick, telling in every word of love and of consecrated skill, of the infinite compassion of Him who came 'not to destroy men's lives, but to save them.' " Luke 9:56.

The ministry of healing is Christlike. There is not a language and scarcely a dialect in which the matchless parable of the Good Samaritan has not served to interpret the true meaning of the Golden Rule. The medical mission was inaugurated by our Lord Himself as a proof of His divine ministry when He "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness." Matt. 8:16, 17.

THE END.

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